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Heft 7

Zamyād Yašt

Introduction, Avestan Text, Iranian Glosses

By

ARTHUR H. H. H.

WIESBADEN 1984

EDWIG REICHERT VERLAG

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ALMUT HINTZE · ZAMYĀD YAŠT

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Introduction, Avestan Text, Translation, Glossary

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ALMUT HINTZE

1049 / 95

Universität Hamburg

Seminar für Geschichte
und Kultur des

Vorderen Orients
Arbeitsbereich Iranistik

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/ by Almut Hintze. -

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નાદીરને મીત્રતાની સાથે

Preface

The text and translation of the Zamyād Yašt published here is based on my more comprehensive and detailed work in German, *Der Zamyād-Yašt*. Edition, Übersetzung, Kommentar. Wiesbaden: Dr. Ludwig Reichert Verlag, 1994, which is a revised version of my doctoral dissertation directed by Professor Johanna Narten at Erlangen University. For discussion of individual passages in the text as well as the justification of the translation the reader is referred to that book.

In that work, the text and translation of the Zamyād Yašt is split up into individual stanzas, so that the reader finds, for each stanza, the Avestan text, variant readings, translation and commentary in one place. However, it seemed useful also to have a version in which the text runs continuously for the benefit of the reader who wishes to get a general idea of the text. In order to make the translation more accessible to the general reader, and to members of the Zoroastrian community in particular, the language chosen for the translation here is English. The glossary is intended to be of assistance to students wishing to embark upon the study of the Avestan language.

I am very grateful to Dr. Elizabeth Tucker, one of my teachers from Oxford University, for kindly looking through the manuscript of this book at various stages and giving me valuable suggestions about the English translation and the glossary. Mr Farrokh Jal Vajifdar (London) has given me useful hints, too. I would also like to thank my friend Nadir Godrej (Bombay) for making the translation more poetic. To him this little book is dedicated.

It is hoped that this booklet may prove useful to students of the Avestan language and to friends and followers of Zarathushtra's religion.

Almut Hintze

Berlin, September 1994

Introduction

The Zamyād Yašt (= Yašt 19) is a hymn (MP *yašt* 'prayer, worship') that forms part of the text corpus called the Avesta, the holy texts of the Mazdayasni-ans, who follow the religion founded by their prophet Zarathushtra. The language of these texts is an old North-East Iranian dialect of which, however, no documents outside the Avesta have been preserved. The language of the Avesta is therefore simply called Avestan.

The date of the Avestan texts and the date of Zarathushtra's lifetime is difficult to establish and much disputed among scholars. However, there is at least a consensus that the texts belonging to the Avesta are not all from the same time but date from different periods. This can be seen from the language, which reflects a later stage of development in some of the texts than in others, as well as from the contents of the texts, since the texts do not represent a uniform stage of development of the religion.

The oldest parts of the Avesta are embedded in the middle of the 72 chapters of the Yasna ('worship'). The recitation of the Yasna accompanies the preparation and offering of the juice of the Haoma-plant mixed with sacrificial water, milk and other ingredients, but the text recited stands only partly in relationship to the ritual action. The oldest parts of the Avesta are called the Gāthās ('songs') and the authorship of these 17 songs is attributed by indigenous tradition as well as by most Avestan scholars to Zarathushtra himself. The Gāthās themselves enclose in their middle the Yasna Haptañhāiti ('worship in seven chapters'), the very centre of the Yasna-ceremony. The language of the Gāthās, the Yasna Haptañhāiti and four holy prayers (Y 27.13 *Ahuna Vairiia*, Y 27.14 *Aṣəm vohū*, Y 27.15 *Yejhē hātqm*, Y 54.1 *Airiia-man Išiiia*) is called Old Avestan, because the language of these texts is more archaic than the language of the rest of the Avesta, which is called Young Avestan.

The text corpus of the Younger Avesta is much larger than that of the Older Avesta. In addition to the remaining chapters of the Yasna, to the Younger Avesta belong the Vispered, the Vidēvdād, some minor texts such as the Niyāyišns, Gāhs, Sīrōza and Āfrīngāns, and the Yašts. The 24 chapters of the Vispered (from Av. *vīspe ratauuō* 'all the Ratus') are liturgical texts which are inserted into the Yasna in the Yasna-ceremony. The Vidēvdād (Av. *vī-daēuua-dāta* 'law of those who reject the Daēvas')¹ contains purity laws in 22 chapters. This text gives valuable insight into the private life of Mazdayasni-ans of the post-Achaemenian period. The five Niyāyišns are texts of praise and prayers to various Yazatas ('venerable ones'). The Gāhs are the five prayers each to be recited at a certain time of the day. Each of the two Sīrōzas contains a list of the thirty days of the month named after the Yazatas who are praised on the individual days. The Āfrīngāns are blessings pronounced on various occasions.

¹ On the meaning of the name see BENVENISTE, "Que signifie Vidēvdād?". *Henning Memorial Volume*, London 1970, 37-42.

A substantial and important part of the Younger Avesta is constituted by the 21 resp. 22 Yašts². These are hymns not only to Ahura Mazdā, the highest god, but also to various other Yazatas. In fact, the hymns to Ahura Mazdā (Yt 1), to the Aməša Spəntas (Yt 2), Aša Vahišta (Yt 3) and Haurvatāt (Yt 4) are rather short and formulaic compilations compared to the longer and more original hymns to Anāhitā (Yt 5), Tištrya (Yt 8), Mithra (Yt 10), the Fravašis (Yt 13), Vərəθraγna (Yt 14), Aši Vanhī (Yt 17) and Zamyād (Yt 19). Each Yašt is attributed to a certain day of the month whose genius is praised in the respective Yašt. The order of the Yašts corresponds to the order of the days of the month as it is fixed in the Sīrōza.

In spite of the fact that it has not been possible to reconstruct a metrical pattern which is applied with consistency in the Yašts, the Yašts seem to be metrical poetry. This emerges from a definite preponderance of verse-lines counting eight syllables. Thus, for instance, in the Zamyād Yašt a whole series of stanzas consists of eight-syllabic verses, e.g. Yt 19.92-96. The numerous exceptions from the regular eight- or twelve-syllabic verse may be explained in that the original metrical pattern has not been preserved consistently in the text-form of the Yašts which has come down to us.

The Zamyād Yašt is attributed to the 28th day of the month, the day of the Earth. From this the Yašt has its name (Av. *zam-* 'earth'). However, only a very small portion of the Zamyād Yašt deals with the earth and even that part is not a proper hymn with an opening and closing formula of praise, but much more a list of names of mountains found in the land of the Iranians. The first and the last stanza of the section on the earth are narratives telling about the primordial mountains, the lofty Haraitī and the Zərədāza-mountain (stanza 1), out of which all other mountains, whose names are given in stanzas 2-6 and which number 2244 (stanza 7), were to arise. The last stanza of that section tells how the land, over which these mountains extend, was divided among the three social groups, namely the priests, the warriors and the farmers (stanza 8).

It is only from stanza 9 of the Zamyād Yašt that the proper hymn starts, but it is not the Earth that is being praised but the *xʷarənah-* (MP *zwarrah* 'fortune, glory, splendour'). The praise of the *xʷarənah-* is the proper theme of the Zamyād Yašt and it continues throughout the hymn until the end in stanza 96. One gets the impression that stanza 9-96 form an independent hymn to *xʷarənah-* which was only combined with stanza 1-8, the section on the Earth, in order that the whole Yašt might be attributed to the day of the Earth, the 28th day of the month, because the *xʷarənah-* does not have its own day in the Mazdayasnian calendar.

The hymn to *xʷarənah-*, i.e. stanza 9-96 of the Zamyād Yašt, deals with divine and human beings who owned or desired the *xʷarənah-*, and tells what they did

² The number of Yašts depends on whether the Srōš Yašt transmitted in the Yasna (Y 57 = Yt 11a) is counted as one of the Yašts.

when they possessed the *xʷarənah-* or what they did in order to get hold of it. Two types of *xʷarənah-* are distinguished in that hymn: the *xʷarənah-* belonging to the Kauui-dynasty (Av. *kauuacēm xʷarəno*) and the gleaming *xʷarənah-* (Av. *axʷarəntəm xʷarəno*). The *xʷarənah-* of the Kauui-dynasty belonged to Ahura Mazdā when he created the world, to the Aməša Spəntas, to all other Yazatas and the Renovators and Saviours (stanza 9-24). Furthermore, it accompanied the Rulers of the Pešdadian dynasty, Haošiianha, Urupi.azinauuant and Yima. But Yima lost the *xʷarənah-*, because he had started to lie. Along with the *xʷarənah-* Yima also lost his rule and kingdom and started to wander about on the earth unhappily. The *xʷarənah-* left Yima three times in the shape of a bird of prey and each time it flew away it was grasped in turn by Mithra and the heroes Thraētaona and Kərəsāspa. The references to the names of the heroes gives an opportunity to the poets to tell stories about their heroic feats, especially their slaying of the dragon (26-44).

The praise of the gleaming *xʷarənah-* forms the centre of the hymn (stanza 45-69). The gleaming *xʷarənah-* does not accompany divine and human beings but is desired by them. Spənta Mainiiu and Anra Mainiiu desire it and send out their swiftest messengers to catch it. There is a description of the race between the Fire and the Dragon Dahāka, each of whom wants to get hold of the *xʷarənah-*, but just as one of them wants to grab it, he is frightened by the threatening words of his adversary. The *xʷarənah-* escapes to Lake Vourukaša and at the bottom of the deep lake the Yazata, the Lord Apam Napāt, grabs it (45-54). Then the Turanian Fraŋrasiian comes along to the lake wanting to catch the *xʷarənah-*. He throws off his clothes and jumps naked into the water trying to grasp the *xʷarənah-*. But the *xʷarənah-* escapes and at the place to which it has escaped a new bay emerges. Very angry Fraŋrasiian comes out of the water speaking words of abuse. Then he starts a second and a third attempt, which are described in the same way and remain likewise without success. With each failed attempt Fraŋrasiian speaks more words of abuse (55-64). This is followed by a description of the region of Lake Kašaoiia and the Haētumant, which is full of *xʷarənah-* (65-69).

In the remaining part of the hymn it is again the *xʷarənah-* of the Kauui-dynasty that is praised. The *xʷarənah-* of the Kauui-dynasty accompanied the individual rulers of that dynasty whose names are listed, especially Kauui Hao-srauua, who defeated the Turanian Fraŋrasiian (70-77). The *xʷarənah-* of the Kauui-dynasty also accompanied Zarathushtra so that he could think, speak and act according to the religion and, with the help of the Ahuna-Vairiia-prayer, chase all demons under the earth. It is this *xʷarənah-* which accompanied Kauui Vištāspa so that he could defeat all enemies of the new religion (78-87). Finally, the *xʷarənah-* of the Kauui-dynasty accompanies the 'victorious one among the saviours' (Yt 19.89 *saosiiantəm vərəθrājanam*), that is Astuuat.ərəta, and his friends, when he brings about the renovation of the world (Av. *frašō.kərəti-*). Astuuat.ərəta, the son of Vispa.tauruuairī, steps forth from Lake Kašaoiia brandishing his victorious missile, his gaze making the whole corporeal world in-

destructible. Anra Mainiiu is completely defeated and retreats powerless (88-96).

This last section describing the renovation of the world is unique in the whole of the Avesta, since it is the most detailed description of the eschatological events that has come down to us. Apart from this, the Zamyād Yašt contains also other unique and original passages, such as the description of the contest between the Fire and Aži Dahāka, or the episode of the three failed attempts of the Turanian Fraŋrasiian to get hold of the gleaming *xʾarənah-*. The detailed geographical description of the region of the Haētumant is unique in the Avesta, too. This hymn contains several pearls of Avestan literature which render it well worth reading.

Zamyād Yašt

Avestan Text³ and Translation

1. *paoiriō gairiš ham.hištaŋ¹*
spitama zaraθuštra
paiti āiia zəmə^{1a} haraiti barš
*hā hama *pairi.saēte²*
frāpaiiā³ daŋhūs⁴ ā
**upaošan^b hāscā⁵*
bitiō^{5a} zərəθazō⁶ gairiš
pārəntarəm⁷ arəθō^{7a} manušahe
*hāmō hasciŋ *pairi.saēte^{2a}*
frāpaiiā^{3a} daŋhūs^{4a} ā
**upaošan^b hāscā^{5b}*

'The first mountain to arise,
 o Spitāma Zaraθuštra,
 on this earth (was) the lofty Haraiti;
 the whole of it extends around
 both up to the western lands and
 (up to) the eastern (lands).
 The second mountain (to arise was)
 Zərəθaza, the other half of Manuša;
 the whole of it extends around
 both up to the western lands and
 (up to) the eastern (lands).'
2. *ahmaŋ haca garaiiō fraozšiiŋ*
**usaδā¹ ušidarənō*
ərəziŋfiasca^{1a} fraorəpō
xsruuō^{1b} ərəzuro²
haptavō^{2a} būmiiō³
aštəmō^{3a} raoḍitō
naomō⁴ mazišuuā⁵
dasəmō aŋtarə.daŋhuš⁶
aēuuəndasō ərəzišō⁷
duuadasō^{7a} vāiti.gaēsō⁸

'From there grew forth the mountains:
 Usaδā Ušidarəna
 and the mountain ərəziŋfia,
 as the sixth ərəzura,
 as the seventh Būmiiā,
 as the eighth Raoḍita,
 as the ninth Mazišuuant,
 as the tenth Aŋtarə.daŋhu,
 as the eleventh ərəziša,
 as the twelfth Vāiti.gaēsa;'
3. *ādaranasca¹ baiianasca*
iškātāca² upāiri.saēna³
kəšō.taθəδrā⁴ + vaŋra⁵
duua hamənkuna^{5a} pauuuata
ašta.vašanō^{5b,6} pauuuata
*ašta.auruuəntō^{6a,7} *frānkauuō⁸*
caθβārō viδβana⁹ kaofō

'and Ādarana and Baiiana,
 and Iškata Upāiri.saēna,
 Kəšō.taθəδrā (and) Vaŋrā,
 the two rocky mountains hooked
 together, the Eight-Pass mountains,
 the Eight-Runner peaks,
 the Four-Viδβana mountains.'

³ The numbers following individual Avestan words indicate that there are variant readings in the manuscripts. The numbers are identical with those in my critical edition of the text.

4. *aēzarasca*¹ *maēnarasca*^{1b}
*vāzōbrikaēca*² *asaiiāca*³
*tuōaskaēca*⁴ *višauuāca*⁵
*draošiūuāca*⁶ *sāiriūuāca*
*naḥuṣmāca*⁷ *kakahiiūca*⁸
*aṇtarō.kanḥaca*⁹
5. **siciḍāuuasca*¹ *ahuranasca*²
raēmanasca^{2a} *aša.stōmbanasca*³
*uruñiō.vāiōimiōkaēca*⁴
**asanuuāca*⁵ **usaomasca*⁶
*ušta.x^aarēnah*⁷ *siiāmaka*⁷
**vafrauūca*^{7a} *vouruśasca*⁸
6. *yahmiiā.jatarasca*¹ *aḍutauuāca*²
*spitauuarēnāca*³ *spōṇtō.dātasca*
kadruua.aspasca^{3a} *kaoirisasca*⁴
taērasca barō.sraianō^{4a}
*baranasca*⁵ *frāpaiiāca gairiś*
*⁶udriiāca raēuuāca gairiś*⁶
yaēšqamca^{6a} *parō mašiiāka*^{6b}
**aiβitaēḍca*⁷ **spašitaēḍca*⁸
gairinqm^{8a} *nāmam*⁹ *dābarō*
7. *caṇḇarasca*^{1a} *aḍa garaiiō*
spitama zaraḍušta
caṇḇarōsatōmca^{1b} *duuaēca*¹ *saite*
*duuaēca*¹ *hazāṇre*
8. *yauuaḥ anu aipi*
**aēte*¹ *garaiiō viśastarō*²
višpēm^{2a} *auuaḥ aipi draonō bažat*³
aḍaurunaēca^{3a} *raḍaēšlāica*^{3b}
vāstruñica^{3c} *šsuiiēte*^{3d}

'Aēzaxa and Maēnaxa,
the two Vāxōbrikā and the two Asaiiā,
the two Tuōaskā and the two Višauuā,
Draošiūuant and Sāiriūuant,
Naḥuṣmant and Kakahiiu
and the Aṇtarō.kanḥa(-mountains).'

'Siciḍauua and Ahurana,
Raēmana and Aša.stōmbana
and the two Uruniō.vāiōimiōkā,
Asanuuant and Usaoma,
Ušta.x^aarēnah and Siiāmaka,
Vafrauuant and Vouruśa.'

'Yahmiiā.jatara and Aḍutauuah,
Spitauuarēnah and Spōṇtō.dāta,
Kadruua.aspa and Kaoirisa,
and the peak of Barō.sraian,
Barana and the mountain Frāpaiiā,
Udriia and the mountain Raēuuant,
and the other mountains to whom
the mortals have given names formerly
(taking them) from walking on and ob-
serving (the mountains).'

'Thus there are,
o Spitāma Zaraḍušta,
two thousand and two hundred
and forty-four mountains.'

'Over all this space
over which these mountains extend
the share for the priest, the warrior
and for the farmer who breeds cattle
has been established.'

Karde I

9. *uyrēm kauuaēm x^aarēnō*
mazdaḍālēm yazamaide
aš.vandrēm¹ uparō.kairīm
ḍamnay^ahaṇlēm² varōcaṇ^ahantēm³
yaozšliuuantēm
laraḍālēm⁴ aṇiiāis dāmān

'We worship the mighty Glory of the
Kauui-dynasty created by Mazdā,
the highly praised, supreme worker,
determined, energetic,
skilful,
overcoming the other creatures.'

10. *yaḥ asti ahurahe mazdā*
yaḍa dāmān daḍaḥ ahurō mazdā
pouruca vohuca pouruca srīraca
pouruca abdaca¹ pouruca fraśaca
pouruca bāmiiāca^{1a}

'(The Glory,) which belongs to Ahura
Mazdā, so that Ahura Mazdā creates
the creatures, the many good ones, the
many beautiful ones, the many marvel-
lous ones, the many excellent ones,
the many radiant ones.'

11. *yaḥ kərənauuqñ¹ frašəm ahum^{1a}*
+ azarōsəṇlēm² + amarōšantēm³
afriḍiiaṇlēm apuiiaṇlēm^{3a}
yauuaējim⁴ yauuaēsūm^{4a}
vasō.ršaḍrēm
yaḥ irista^{4b} paiti usəhištān
jasāt juuaiiō⁵ amərəxtiš
daḍaite⁶ frašəm vasna⁷ aṇhuš

'So that they may make life excellent,
ageless, without decay,
not rotting, not putrefying,
living forever, thriving forever,
ruling as it wishes.
When the dead will rise, (then) will
come the one without decay reviving
(the dead) (and) life will create excel-
lent things according to its own wish.'

12. *būn¹ gaēḍā amərəštātis²*
yā ašahe saṇ^ahantīs
**niš + taḥ³ paiti druzš nāšāite⁴*
yoḍāt aiβiciḥ jaṇmaḥ
ašauuanēm mahrkavāi
aom cūrēmca⁵ stimca⁶
*āḍaḥca⁷ *maire^{7a.8} uāšātaēca⁸*
*mairiō⁹ aḍa¹⁰ *aratuš^{10a}*

'The world of Truth will be undecaying
from generation to generation.
Falsehood will be returned to the place
where it had come from
to destroy the truthful one, himself, his
family and existence. The (female) vil-
lain will be terrified and the lawless
(male) villain will disappear.'

13. *^{1a}ahe raiia x^aarēnanḥaca*
tēm^{1b} yazāi surunuuaṭa yasna¹

'On account of his splendour and glory
I will worship him with audible venera-

uγrəm kauuaēm x'arənā
mazdabātəm zaovrābhiō
uγrəm kauuaēm x'arənō
mazdabātəm yazamaide
+haoma² +yō² gauua
[= Ny 1,16 barəsmāna
hizuvō⁴ daphaṇha⁵ mqvaca
vacaca šīiaovnaca zaovrābhiasca
aršuxōacēbhiasca vāγzibhiō⁶
yeṇhē hāṭəm āaṭ yesnē paitī
vajhō⁸ mazdā ahurā vaēvā
ašāṭ hacā yāṇhacā
tqscā] tāscā yazamaide

tion, the mighty Glory of the Kauui-dynasty, created by Mazdā (I will worship him) with libations. We worship the mighty Glory of the Kauui-dynasty, created by Mazdā with Haoma mixed with milk, with sacrificial grass, with skill of tongue and formulation, with word and deed, and with libations and with correctly uttered words. In the worship of which (male Entities) of those who exist and in the worship of which (female Entities) the Wise Lord knows what is better according to Truth, we worship these (male) and these (female Entities).'

Karde II

14. uγrəm kauuaēm x'arənō
mazdabātəm yazamaide
aš.vandrom¹ uparō.kairīm
vāmanāq² haṇtəm² varəcaq² haṇtəm³
yaozštīuuaṇtəm
laraḍātəm⁴ aṇiūiāš dāman

'We worship the mighty Glory of the Kauui-dynasty created by Mazdā, the highly praised, supreme worker, determined, energetic, skilful, overcoming the other creatures.'

15. yaṭ asti¹ aməšanəm spəṇtanəm
zsaētənəm *varəzi.dāiṭranəm^{1a}
*bərəzatəm² aiβiīāmanəm³
tarzanəm āhūriianəm
yōi aiβiīejaṇhō⁴ ašauuanō

'Which belongs to the Incremental Immortals, the shining ones, whose eyes are powerful, the lofty, aggressive ones, the brave, lordly ones, who are free from danger, the truthful ones.'

16. ^{1a}yōi hapta hamō.manaṇhō
yōi hapta hamō.vacaṇhō
yōi hapta hamō.šīiaovnāṇhō
yaēšqam^{1b} asti haməm manō
haməm vacō haməm šīiaovnəm
hamō +ptāca¹ frasāstaca^{1c}
yō dabuuā ahurā mazdā²

'The seven, who think alike, the seven, who speak alike, the seven, who act alike. Who have the same thought, the same word, the same deed, the same father and master, the creator Ahura Mazdā.'

17. yaēšqam aṇiū aṇiūche^{1b}
uruuānəm aiβi.vāēnaiti¹
marəvβəṇtəm² humataēšu
marəvβəṇtəm² hūrtāēšu
marəvβəṇtəm² huvarštāēšu
marəvβəṇtəm² garō nmānəm^{2a}
yaēšqam raoršnāṇhō paṇlānā
āuuaiiatəm auui zaovrā

'Of whom one looks upon the soul of the other, while thinking of good thoughts, while thinking of good words, while thinking of good deeds, while thinking of the House of Welcome. Whose paths are light when they draw near to the libations.'

18. yōi həṇti āṇhəm dāmanəm
yaṭ ahurahe mazdā
dātarasca marəzštāasca^{1a}
vβarəzštāasca aiβiīāzštāasca
nipātarasca^{1b} nišharətarasca¹

'Who are the creators and formers, the fashioners and guardians, the protectors and watchers of these creatures of Ahura Mazdā.'

19. taēciṭ yōi vasna frašəm ahum dāvən
+azarəšəṇtəm¹ +amarəšəṇtəm²
afrīvīiaṇtəm apuiiaṇtəm
[(= Yt 19.11) yauuaējīm⁴
yauuaēšūm^{4a} vasō.zsəvərəm
yaṭ irisla^{4b} paiti usəhištən
jasāṭ juuaiti⁵ amərərētis
davaite⁶ frašəm vasna⁷ aṇhuš }

'It is they who will make life excellent according to wish, ageless, without decay, not rotting, not putrefying, living forever, thriving forever, ruling as it wishes. When the dead will rise, (then) will come the one without decay reviving (the dead) (and) life will create excellent things according to its own wish.'

20. [(= Yt 19.12) būn¹ gaēvā
amaršəṇtīs²
yā ašahe saq² haitīs
+niš +taṭ³ paiti druxš nāšāile⁴
yaḍāt aiβiīcīṭ jaγmaṭ
ašauuanəm mahrkaṇāi
aom ciṭrəmca⁵ stīmca⁶
āvāca⁷ *maire^{7a.8} nāšātaēca⁸
mairiū⁹ avā¹⁰ *aratuš^{10a}]
ahe ratia ... (= Yt 19.13)...
... tāscā yazamaide

'The world of Truth will be undecaying from generation to generation. Falsehood will be returned to the place where it had come from to destroy the truthful one, himself, his family and existence. The (female) villain will be terrified and the lawless (male) villain will disappear.' On account of his splendour ... and these (female Entities) we worship.'

Karde III

21. *uγrəm kauuaēm* [(= Yt 19.9)
xʾarənō
mazdābātəm yazamaide
aš.vandram uparō.kairim
ṽamnaγʰaṇtəm varəcaγʰaṇtəm
yaorzštiuuaṇtəm]
taraδātəm^{1a} *anīiāiš dāman*

'We worship the mighty Glory
of the Kauui-dynasty
created by Mazdā,
the highly praised, supreme worker,
determined, energetic,
skilful,
overcoming the other creatures.'

22. *yaṭ asti mañiuuaṇəm*
yazatanəm gaēṽiiāṇəmca
*zātanəmca azātanəmca*¹
frašō.carəṽrəm saošiiāṇəmca

'(The Glory,) which belongs to the
spiritual and corporeal adorable ones,
the born and unborn
Renovators and Saviours.'

23. *taēciṭ yōi frašəm vasna ahum dāṽən*
*+ azarəšəntəm*¹ *+ amarəšəntəm*²
*afriṽiiāṇəm apuiiāṇəm*³
[(= Yt 19.11) *yauuaējim*⁴
yauuaēsūm^{4a} *vasō.xšəṽrəm*
yaṭ irista^{4b} *paiti usəhištən*
*jasāt juuaitō*⁵ *amərəztiš*
*dāṽaite*⁶ *frašəm vasna*⁷ *anhuš]*

'It is they who will make life excellent
according to wish, ageless, without
decay, not rotting, not putrefying,
living forever, thriving forever,
ruling as it wishes.
When the dead will rise, (then) will
come the one without decay reviving
(the dead) (and) life will create excel-
lent things according to its own wish.'

24. [(= Yt 19.12) *būn*¹ *gaēṽā*
*amarəšəntiš*²
yā ašahe saγʰaitiš
*+ niš + taṭ*³ *paiti druxš nāšāite*⁴
yabāṭ aiβiciṭ jaγmat
ašauuanəm mahrkavāi
*aom cūṛəmca*⁵ *stīmca*⁶
*āṽaṭca*⁷ **maire*^{7a} *uāšātaēca*⁸
*mairiio*⁹ *aṽa*¹⁰ **aratus*^{10a}]
ahe rana (= Yt 19.13) ...
... *tāscā yazamaide*

'The world of Truth will be
undecaying
from generation to generation.
Falsehood will be returned to the place
where it had come from
to destroy the truthful one, himself, his
family and existence. The (female) vil-
lain will be terrified and the lawless
(male) villain will disappear.'
On account of his splendour ...
and these (female Entities) we worship.'

Karde IV

25. *uγrəm kauuaēm* [(= Yt 19.9)
xʾarənō
mazdābātəm yazamaide
*aš.vandram*¹ *uparō.kairim*
*ṽamnaγʰaṇtəm*² *varəcaγʰaṇtəm*³
yaorzštiuuaṇtəm
*taraδātəm*⁴] *anīiāiš dāman*

'We worship the mighty Glory
of the Kauui-dynasty
created by Mazdā,
the highly praised, supreme worker,
determined, energetic,
skilful,
overcoming the other creatures.'

26. *yaṭ upaṇhacaṭ haošiiāṇəm*¹
paraδātəm
*darəγəmcīṭ aipi*² *zruuānəm*
yaṭ xsaiata paiti būnim haptaiṽiiāṇəm
dāēuuaṇəm mašiiāṇəmca
yāṽβəm pairikanəmca
sāṽrəm kaotiāṇəm karaṇəmca
yō janaṭ duua θrišūva
māzaniiāṇəm dāēuuaṇəm
varəṇiiāṇəmca druuatəm
ahe rana ... (= Yt 19.13) ...
... *tāscā yazamaide*

'(The Glory,) which accompanied
Haošiiāṇa Paraδāta,
for a long time,
so that he ruled over the earth of seven
parts, over demons and mortals,
over wizards and witches,
over commanders, seers and ritualists.
Who slew two thirds
of the gigantic demons, of the deceitful
ones who have made their (bad) choice.
On account of his splendour ...
and these (female Entities) we worship.'

Karde V

27. *uγrəm kauuaēm* [(= Yt 19.9)
xʾarənō
mazdābātəm yazamaide
*aš.vandram*¹ *uparō.kairim*
*ṽamnaγʰaṇtəm*² *varəcaγʰaṇtəm*³
yaorzštiuuaṇtəm
*taraδātəm*⁴] *anīiāiš dāman*

'We worship the mighty Glory
of the Kauui-dynasty
created by Mazdā,
the highly praised, supreme worker,
determined, energetic,
skilful,
overcoming the other creatures.'

28. *yaṭ upayhacaṭ tarməm*
urupi.azinauuaṇtəm^{1.2}
yaṭ xsaiata paiti būnim haptaiṽiiāṇəm
dāēuuaṇəm mašiiāṇəmca

'Which accompanied the brave
Urupi.azinamañt,
so that he ruled over the earth of
seven parts, over demons and mortals,

yāθβāṃ pairikaṇqma
sāθrāṃ kauiṇāṃ karafāṇqma

29. yaθ bauuaθ aiβi.vaniiā
vīspe daēuua mašiiāca
vīspe yātauuō pairikāśca
yaθ barata aṇrēm¹ mañiiūm
framitēm aspahē kəhrpa
θrisatēm aiβi.gāmanqma
uua² pairi zēmō karana
ahe ratia ... (= Yt 19.13) ...
... tāśca yazamaide

over wizards and witches,
over commanders, seers and ritualists.⁷

'So that he overcame
all demons and mortals,
all wizards and witches.
(It accompanied him) when he rode the
Evil Spirit transformed into the shape
of a horse, for thirty years
around both edges of the earth.
On account of his splendour ...
and these (female Entities) we worship.'

Karde VI

30. uṇrēm kauuaēm [(= Yt 19.9)
x^{arə}nō
ma:daθāləm yazamaide
aš.vandrēm¹ uparō.kairīm
θamnaṇ²hañtēm² varəcaṇ³hañtēm³
yaorštiiuuaṇtēm
tarāθātēm⁴] añiiāš dāmān

'We worship the mighty Glory of the
Kauui-dynasty
created by Mazdā,
the highly praised, supreme worker,
determined, energetic,
skilful,
overcoming the other creatures.'

31. yaθ upaṇhacaθ^{1a} yim yimēm^{1b}
xsaētēm^{1c} huuqθβēm^{1d}
darəγəmeiθ aiβi zruuānēm^{1e}
yaθ xsaiaia^{1f} paiti būmim^{1g}
haptanūiqm^{1h}
daēuuanqma [(= Yt 19.26)
mašiiānqma
yāθβāṃ pairikaṇqma
sāθrāṃ¹ⁱ kauiṇāṃ] karafāṇqma^{1m}

'(The Glory,) which accompanied
shining Yima of good herds
for a long time,
so that he ruled over the earth
of seven parts,
over demons
and mortals
over wizards and witches,
over commanders, seers and ritualists.'

32. ^{1a}yō u:baraθ^{1b} haca¹ daēuuaēibniō²
uie ištīśca³ saokāca^{3a}
uie fšaoniśca⁴ vaθβāca

'Who brought up from the demons
both prosperity and reputation,
both flocks and herds,

uie x^{arə}γśca⁵ frasastīśca⁶
yeṇhe^{6a} xsaθrāθa⁷ x^{arə}iūm⁸
+ tū⁸ astu⁹
uie x^{arə}θe¹⁰ ajiāmne¹¹
amarəšaṇta¹² pasu.vira^{12a}
aṇhaošmne¹³ āpa.uruuaire^{13a}

both contentment and honour.
Under whose reign let that which is
edible exist:
(let) both kinds of the food (be) undi-
minishing, cattle and men undecaying,
water and plants not drying up.'

33. yeṇhe^{1a} xsaθrāθa¹
noiθ^{1b} aotām^{1c} āṇha noiθ garəmēm^{1d}
noiθ zauruua^{1e} āṇha^{1e} noiθ
mərəθuiiūs^{1f}
noiθ araskō² daēuuo.dātō^{2a}
para anādruxtōiθ³
para aḥmāt yaθ hīm⁴ aēm
draoγəm⁵ vācim^{5a} aṇhaiθim^{5b}
cinmāne paiti.barata⁶

'Under whose reign
there was no frost, no heat,
no old age, no
death,
no envy created by demons:
before his not-lying⁴,
before he took up
the false word, the untrue one
into his endeavour.'

34. āaθ yaθ hīm¹ aēm^{1a}
draoγəm² vācim^{2a} aṇhaiθim^{2b}
cinmāne³ paiti.barata⁴
vaēnəmənəm^{4a} aḥmāt⁵ haca x^{arə}nō
mərəγahe kəhrpa frašusaθ^{5a}
auuaēnō^{5b} x^{arə}nō fraēštō⁶
yō yimō xsaētō huuqθβō
brāsaθ⁷ yimō ašātō^{7a}
džuš.manahiiaica⁸ hō slərətō⁹
uidāraθ¹⁰ upairi zqm^{10a}

'When he had taken up
this false word, the untrue one,
into his endeavour,
the Glory flew away from him visibly
in the shape of a bird.
Not seeing the Glory shining Yima
of good herds was driven off.
Unhappy Yima started to wander about
and being laid low because of his evil-
mindedness he kept himself hidden on
the earth.'

35. paoirīm^{1a} x^{arə}nō apauuamata^{1b}
x^{arə}nō yimaθ¹ haca xsaētāθ²
šusaθ^{2a} x^{arə}nō yimaθ^{2b} haca
vīuuuqhušāθ^{2c}
mərəγahe³ kəhrpa vārəγnahe⁴
aom x^{arə}nō haṇḡšuruuuiata^{4a}
mūθrō yō^{4b} vouru.gaoiiaotlīs^{4c}

'For the first time the Glory went away;
the Glory, from shining Yima.
The Glory hastened away from Yima,
the son of Vivasvant,
in the shape of a bird of prey.
That one, the Glory, Miθra seized,
(Miθra) of wide pastures,

⁴ There is an error of logic. It should be: 'before his lying'.

yō sruṭ.gaošō^{4d} hazaṇra.yaozštis^{4e}
 miθrēm^{4f} viṣpaṇqam^{4g} dažiunqam
 daṇhupaitim yazamaide
 yim fradaṇaṭ ahurō^{4h} mazdā⁴ⁱ
 x'arənaṇ'hastoməm
 mañiauuanaṇm yazatanqam

36. yaṭ bitim^{1a} x'arənō apanəmata^{1b}
 x'arənō yimaṭ^{1c} haca xšačtāt^{1d}
 śusaṭ^{1e} x'arənō yimaṭ haca
 viuuəṇhušāt^{1f}
 mərəṇahe^{1g} kəhrpa vərəṇnahe^{1h}
 aom x'arənō haṇḡsūruuaita¹ⁱ
 višō^{1j} puθrō āṇviiānōis^{1k}
^{1l} višō sūraiā^{1m} θračtaonō
 yaṭ¹ⁿ ās mašiianqam^{1o} vərəṇrauuanqam^{1p}
 vərəṇrauuaštəmō^{1q} añiiō²
 zaraṇuštāṭ

37. yō janaṭ azim^{1a} dahākəm [(= Y 9,8)
 θrizafanəm⁴ θrikaməṇəḡəm⁵
 x'suuaš.ašim⁶ hazaṇrā.yaozštīm⁷
 aš.aojaṇhəm⁸ daēuuim⁹ + drujim¹⁰
 aṇəm gaēṇāuuuiō¹¹ druuəntəm¹²
 yam aš.aojastəməm + drujim¹³
 fraca kərəntaṭ aṇrō¹⁴ mañiius¹⁵
 aoi¹⁶ yam astuuaitim gaēṇəm¹⁷]
 mahrkai ašahe gaēṇanqam

38. yaṭ^{1a} θritim^{1b} x'arənō apanəmata
 x'arənō yimaṭ^{1c} haca xšačtāt^{1d}
 śusaṭ^{1e} x'arənō yimaṭ haca viuuəṇhušāt^{1f}
 mərəṇahe kəhrpa vərəṇnahe^{1g}
 aom x'arənō haṇḡsūruuaita^{1h}
 naire.manā¹ⁱ kərəsāspō^{1j}

whose ears hearken and who has a
 thousand skills. We worship Miθra
 the Lord of all lands,
 whom Ahura Mazda created
 as the most endowed with Glory
 among the spiritual adorable ones.'

'When the Glory went away for the sec-
 ond time, the Glory from shining Yima,
 the Glory hastened away from Yima,
 the son of Vivasvant,
 in the shape of a bird of prey.
 That one, the Glory, θračtaona seized,
 (θračtaona,) the son of the āṇviiā-
 clan, of the heroic family,
 so that he was among victorious men
 the most victorious, apart from
 Zaraṇuštā.''

'Who slew the Dragon Dahāka,
 who had three mouths, three heads,
 six eyes, a thousand skills,
 the very mighty, devilish Falsehood,
 evil for the world, the deceitful one,
 whom the Evil Spirit brought forth
 as the mightiest Falsehood
 against the corporeal world, for the
 destruction of the world of Truth.'

'When the Glory went away for the
 third time, the Glory from shining
 Yima, the Glory hastened away from
 Yima, the son of Vivasvant, in the
 shape of a bird of prey.
 That one, the Glory,
 manly-minded Kərəsāspa seized

yaṭ ās^{1k} mašiianqam^{1l} uṇranqam^{1m}
 aojištō¹ⁿ añiiō zaraṇuštāṭ^{1o}
 nairiiāiāṭ² parō^{2a} *həm.varəṭōiṭ³

39. yaṭ^{1a} dym upaṇhacaṭ^{1b}
 yā^{1c} uṇra^{1d} naire^{1e} həm.varəṭiṭ^{1f}
^{1g} nairiiqəm həm.varəṭim² yazamaide
 əṇḡβ.əṇḡqəm³ az'afniiqəm^{3a}
 āsitō.gātum^{3b} jaṇāurum⁴
 yā upaṇhacaṭ kərəsāspəm^{4a}

40. yō janaṭ^{1a} azim sruuarəm^{1b}
 yim asp.ḡarəm nərə.ḡarəm^{1c}
 yim višauuaṇtəm^{1d} zairitəm
 yim upairi viš² + araōaṭ²
 x'suuačpaiia³ + vanaita.barəšna⁴
 yim upairi viš + araōaṭ
 āṇviiō.barəza zairitəm⁵
 yim upairi kərəsāspō
 aiaṇha pitum pacata
 ā rapitβinəm zruuānəm
 tafsāca⁶ hō mairiiō [(= Y 9,11)
 x'isāca¹⁸
 frqš aiaṇhō¹⁹ frasparaṭ²⁰
 yaēšiaṇtīm²¹ āpəm + parāṇhāṭ²²
 parqš²³ tarštō²⁴ apatacaṭ²⁵]
 naire.manā kərəsāspō

41. yō janaṭ
 ḡaṇdarəβəm¹ yim zairi.pāšnəm
 yō apataṭ vižafārō²
 mərəxšānō^{2a} gaēṇā astuuaitiṣ ašahe
 yō janaṭ^{2b}
 hunauuō yaṭ pavānaia³ nauua⁴
 hunauuasca^{4a} niuuikahe⁵
 hunauuasca^{5a} dāštaiianōis^{5b}

so that he was among strong men
 the mightiest, apart from Zaraṇuštā,
 on account of his manly defence.'

'Since the mighty, manly defence
 accompanied him.
 We worship the manly defence, which
 is always on its feet, without sleep,
 which is awake even when lying on the
 bed, which accompanied Kərəsāspa.'

'Who slew the horned Dragon,
 the horse-devouring, man-devouring,
 poisonous, yellow one.
 On whom the poisonous plant grew
 at the tail as high as a tree.
 On whom the poisonous plant grew
 as high as a spear, on the yellow one.
 On whom Kərəsāspa
 cooked his meal in an iron pot
 around midday.
 The villain became hot
 and started sweating;
 forwards he kicked against the pot,
 he wanted to upset the boiling water.
 Frightened manly-minded
 Kərəsāspa jumped aside.'

'Who slew
 Ḡaṇdarəβa, who had a yellow heel, who
 rushed about with wide-open mouth
 to destroy the world of Truth;
 who slew
 the nine sons of Pavāna,
 the sons of Niuuika,
 the sons of Dāštaiiāni;

yō jana! ^{5c}

zarañiio, pusem⁶ hitāspem⁷
 varəšaomca dānāianəm
 pitaonəmca⁸ aš.parikəm⁹

42. yō jana! ^{1a} arəzō.šamanəm¹
 nairiigam.həm. * varəliuuantəm²
 tazməm frāzūstəm ... uštəm³
 jirəm⁴ zbarəmnəm^{4a} jirāurum⁵
 afrakatacim⁶ + barō.zusəm⁷
 apa.disəm⁸ + añiñi dāuru⁹
 apastanañhō^{9a} galō.arəzahe^{10.11}

43. yō jana! ^{1a} snāuuiōkəm¹
 yim sruuō.zanəm² ašəngō.gāum³
 hō auuavā viiāzmaniitā
 apərənāiiu⁴ ahmi nōi! pərənāiiu^{4a}
 yezi bauuāni^{4b} pərənāiiu^{4a}
 zqm carəm kərənuuauāne
 asmanəm ravəm kərənuuauāne

44. auuanaicni spəntəm mañiium
 haca raorəšna¹ garō nmāna¹
 uspataiieni² aqrəm mañiium
 arəyāta haca * daozañ^{2a} ha^{2a}
 tē mē vāšəm^{2b} vāñaiñāte³
 spəntasca mañiuiš aqrasca
 yezi məm nōi! janā!
 naire.manā⁴ kərəsāspō⁵
 ləm * jana! naire.manā⁴ kərəsāspō⁵
 auua apənəm gaiiehe
 {fra}sānəm⁶ uštānahe⁷
 ahe raiia ... (= Yt 19.13) ...
 ... tāscā yazamaide

who slew

Hitāspa of golden diadem, and Varə-
 šauua, the son of Dāna, and Pitaona
 accompanied by powerful witches.'

'Who slew Arəzō.šamana
 skilled in manly defence,
 the brave, popular, desired one, the
 lively, moving around, vigilant one,
 running in the first battle-line, rejoic-
 ing in booty, turning away the spear
 to another one, (the spear) of someone
 ... whose battle has been joined (?).'

'Who slew Snāuuiōka who
 had leaden jaws and hands of stone.
 He boasted in the following way:
 "I am a minor, not yet of full age.
 When I come of age
 I will make the earth into my wheel,
 I will make the sky into my chariot!"'

' "I will fetch down the Bounteous Spirit
 from the radiant House of Welcome,
 I will raise up the Evil Spirit
 from the tumultuous Hell.
 Both shall pull my chariot,
 the Bounteous and the Evil Spirit —
 provided that manly-minded Kərəsāspa
 does not kill me."
 Manly-minded Kərəsāspa struck him
 down for the end of his life,
 for the destruction of his vitality.
 On account of his splendour ...
 and these (female Entities) we worship.'

Karde VII

45. uṛəm^{1b} ar¹arələm¹ r¹arənō
 mazdaḍāləm yazamaide
 aš.vandrəm² uparō.kairim^{2a}
 vāmnay³hañtəm³ varərañ³hañtəm³
 yaorəštruuanətm^{3a}
 taraḍāləm^{3b} añnāiš dāman

46. yahmi paiti * parətaēde¹
 spəntasca mañiuiš aqrasca
 aēlahmi paiti a! ² ar²arəte³
 aḍā! * aštā⁴ frañharəcaia!
 * āsištā⁵ katarasci!
 spəntō mañiuiš^{5a} aštəm⁶ frañharəcaia!
⁷vohuca manō ašəmca vahištəm
 ātrəmca⁸ ahurahe mazdā puvṛəm
 aqrō mañiuiš^{5a} aštəm^{8a} frañharəcaia!⁷
 akəmca manō aēšəməmca^{8b}
 rruui.drum⁹
 azimca^{9a} dahākəm
 spitiurəmca¹⁰ yimō.kərəntəm

47. aḍā! * fraša^{1a} həm.rāzanata¹
 ālarš^{1b} mazdā ahurahe
 uiti auuavā mañhānō²
 aēta! r¹arənō hañərəfsānc³
 ya! ar¹arələm⁴
 āta! hē^{4a} paskāt fraduuarā!
 ažiš vrizafā duzdaēnō
 * uiti^{4a} zaršavṛəm⁵ daomnō

48. inja¹ auua! hañdaēsanay² ha²
 ātarš^{2a} mazdā ahurahe
 yezi aēta! niisāñhe
 ya! ar¹arələm

'We worship the mighty gleaming Glory
 created by Mazdā,
 the highly praised, supreme worker,
 determined, energetic,
 skilful,
 overcoming the other creatures.'

'For which the Bounteous and the Evil
 Spirit struggled against each other,
 for this one, which is gleaming.
 Then each one sent forth
 his swiftest messengers: The Boun-
 teous Spirit sent forth as his messenger
 Good Thinking and Best Truth
 and the Fire, the son of Ahura Mazdā.
 The Evil Spirit sent forth as his mes-
 senger Bad Thinking and Rage,
 whose attack is cruel,
 and the Dragon Dahāka,
 and Spitiura who cut Yima to pieces.'

'Then the Fire of Ahura Mazdā
 stepped forward (to the contest)
 thinking thus:
 "I want to grab this Glory
 which is gleaming!"
 Then the three-mouthed, evil-minded
 Dragon ran forward from behind him
 uttering words of abuse thus:'

' "Inja! Bear that in mind,
 Fire of Ahura Mazdā:
 If you seize this
 gleaming one,

frā θβam paiti apāva
 nōiṭ apaiia uzraocaiiāi
 :qm paiti ahuraδātām^{2b}
 θrāvraī aṣahe gaēvanam
 aδa³ ātarš zasta paiti
 apa.gəuruuuiat⁴
 frazšni⁵ uštāuō.cinahiiā⁶
 yaṭa ažiš⁷ + biβiuuā⁸ + āṇha⁹

49. ādā¹ fraśā hām.duuarat²
 ažiš θrizafā³ duzdaēnō^{3a}
 uiti auuava manhānō⁴
 aētaṭ rʾarənō haṇgrəfsānc⁵
 yaṭ aʾarəṭəm
 āaṭ hē paskāl hām.rāzaiiata^{5a}
 ātarš mazdā ahurahe
 uiti vacšbiš⁶ aojanō

50. tinja¹ auuat haṇdaēsaitan² ha²
 aze³ θrizafəm dahāka
 yezī aētaṭ nūāsāṇhe
 yaṭ aʾarəṭəm
 frā θβam zadanha⁴ paiti uzuzšānc
 zafarō⁵ paiti uzraocaiiēni
 nōiṭ apaiia afrapatāi⁶
 :qm paiti ahuraδātām
 mahrkāi aṣahe gaēvanam
 aδa⁷ ažiš gauua paiti
 apa.gəuruuuiat
 frazšni⁸ uštāuō.cinahiiā^{8a}
 yaṭa^{8b} ātarš^{8c} + biβiuuā⁸ + āṇha⁹

51. aētaṭ¹ rʾarənō frapinuua²
 auui³ :raiiō vouru.kašəm
 ā.dim hadra haṇḡsuruuuiat^{3a}
 apqm napā auruuaṭ.aspō

I will fall upon you!
 Thereafter you will not blaze up
 upon the Earth created by Ahura
 to protect the world of Truth!
 Thereupon the Fire withdrew
 his two hands
 because of prudent love of his own life,
 as the Dragon was terrifying.'

'Then the three-mouthed, evil-minded
 Dragon ran forward (to the contest)
 thus thinking:
 "I want to grab this
 gleaming Glory!"
 Then the Fire of Ahura Mazdā stepped
 (to the contest) from behind him
 uttering words thus:'

' "Tinja! Bear that in mind,
 three-mouthed Dragon Dahāka:
 If you seize this
 gleaming one,
 I will flare up at your buttocks.
 I will blaze up at your mouth.
 Thereafter you will not walk about
 upon the Earth created by Ahura
 to destroy the world of Truth!"
 Thereupon the Dragon withdrew
 his two hands
 because of prudent love of his own life,
 as the Fire was terrifying.'

'This Glory surged forward
 to Lake Vourukaša.
 At once seized it
 Apām Napāt, owner of swift horses,

taṭca⁴ izuciti⁵
 apqm napā auruuaṭ.aspō
 aētaṭ rʾarənō haṇgrəfsānc
 yaṭ aʾarəṭəm
 *bunc^{5a} zrauanhō gufraht
 bunc jafranqm vairiuanqm

52. bərəzaupēm^{1a} ahurəm ršavrim¹
 ršavrim apqm napātəm
 auruuaṭ.aspəm yazamaide
 ariānəm zauuanō.sūm²
 yō *nəṛōš^{2a} daḍa
 yō *nəṛōš^{2a} tataša³
 yō upāpō yazalō
 sruṭ.gaošōtēmō^{3a} asti yeziminō⁴

53. āaṭ¹ vō kasciṭ mašiiānqm^{1a}
 uiti mraoṭ ahurō mazdā
 āi aṣāum zaraṭuštara
 rʾarənō aʾarəṭəm^{1b} isaēta²
 + aṭa³ + urunō³ hō⁴ rātanqm
 raošni.ršutēm⁵ iśāṇhaēta⁶
 + aṭa^{6a} + urunō^{6a} hō^{6a} rātanqm
 pouru.ršutēm⁸ iśāṇhaēta^{8a}
 + aṭa⁹ + urunō⁹ hō¹⁰ rātanqm¹¹

54. tēm¹ hacāt ašiš
 pouruš.rʾavra² spāra.dāšta³
 sūra gūšca vāstraheca
 tēm hacāt vərəθrəm višpō.aharəm⁴
 amāniṇṇəm tarō.yārəm⁵
 āaṭ ana vərəθra hacimnō^{5a}
 vanāt *haēnā *yā^{5b} rruuišiiētiš⁶
 āaṭ ana vərəθra hacimnō^{5a}
 vanāt *višpō + iṭšaiiantō⁷

desires it
 Apām Napāt, owner of swift horses:
 "I want to grab this
 gleaming Glory,
 at the bottom of the unfathomable lake,
 at the bottom of the deep bays."
 'We worship the high, ruling Lord,
 shining Apām Napāt,
 owner of swift horses.
 The male, who prospers through liba-
 tions, who created the men,
 who fashioned the men, the adorable
 one who lives in the waters, whose ears
 hear best when he is being worshipped.'

' "Whoever of you mortals,"
 — thus spake Ahura Mazdā,
 o truthful Zaraṭuštara, —
 "desires for himself the gleaming Glory,
 in this way he may seek to gain radiant
 strengthening among the gifts for the
 soul. In this way he may seek to gain
 much strengthening among the gifts for
 the soul. In this way he may seek to
 gain among the gifts for the soul . . ."

' "Reward will accompany him, grant-
 ing much well-being, granting prosper-
 ity, ruling over cattle and pasture.
 Victory will accompany him all days,
 defeat (of enemies) in (their) attack
 (will accompany him) over the years.
 Accompanied by this victory he will
 defeat blood-thirsty hostile armies.
 Accompanied by this victory
 he will defeat all foes."

ahē raiia r'arənahāca
 tam yazāi surunuvata yasna
 urəm az'arətam r'arəno
 mazdānətam zəndrabito
 urəm az'arətam r'arəna
 mazdānətam yazamaide
 + haama + yō^{7a} gauua ... (= Yt 19.13)
 . tasea yazamaide

On account of his splendour and glory
 I will worship him with audible vener-
 ation, the mighty, gleaming Glory, cre-
 ated by Mazdā (I will worship) with
 libations. We worship the mighty,
 gleaming Glory created by Mazdā
 with Haama mixed with milk ...
 and these (female Entities) we worship.

Karde VIII

55. urəm az'arətam¹ (= Yt 19.45)
 r'arəno
 mazdānətam yazamaide
 aš vaṇdram² uparō, kairim
 θamnan³ haṇlām³ varəraṇ⁴ haṇlām³
 yaorəstuvuṇlām
 tarəbānām] aṇiūāš dāman

'We worship the mighty gleaming
 Glory
 created by Mazdā,
 the highly praised, supreme worker,
 determined, energetic,
 skilful,
 overcoming the other creatures.'

56. yaš isat¹ mairuō turuō^{1b} fraṇrase²
 zrauaṇhō³ vouru.kašāhe^{3a}
 maṇnō apa.spaiiat⁴ vastrā
 taš r'arəno isō yaš asti
 airiianəm dāziunəm
 zātānəm⁵ azātānəmca
 yašca ašaonō zaraṇuštarahe
 a taš⁶ r'arəno frazgaḥata
 7 taš r'arəno apataca!⁷
 taš r'arəno apa.hūaš⁸
 aha^{8a} hāu⁹ apaγzārō buua!¹⁰
 zrauaṇhō vouru.kašāhe
 vairi⁴ yō haosrauū¹¹ nqma

'(The Glory,) which the Turanian vil-
 lain Fraṇrasiian desired out of Lake
 Vourukaša. (He was) naked, he had
 thrown aside his garments desiring this
 Glory which belongs to the Aryan
 lands, the born and unborn, and which
 belongs to truthful Zaraṇuštara.
 He dashed forward to the Glory,
 the Glory rushed away,
 the Glory escaped.
 Thereupon emerged that inlet
 of Lake Vourukaša,
 the bay called "Well-Famed".'

57. āaš us.pataš fraṇrase turo^{1a}
 aš, varəcō
 spitama zaraṇuštara

'Then Fraṇrasiian the very strong
 Turanian,
 o Spitama Zaraṇuštara,

zrauaṇhaš haca vouru.kašāš
 aγam daonrīm¹ daomnō
 + vā² vā³ yaṇna⁴ ahmāi
 nōi! taš r'arəno pairi.abaom
 yaš asti airiianəm dāziunəm
 zātānəm azātānəmca
 yašca⁵ ašaonō zaraṇuštarahe

came out of Lake Vourukaša
 speaking evil words of abuse:
 "vā vā yaṇna ahmāi!
 I have not been able to get hold of that
 Glory which belongs to the Aryan
 lands, the born and unborn and which
 belongs to truthful Zaraṇuštara!"

58. 4 uuaēm¹ ham.raēθβaiieni
 vīspa tarūca² xsūdraca³
 masanaca vaṇhanaca sraiiianaca
 + vβazjaiti⁴ ahurō mazdā
 patišā⁵ dāman dāvānō
 āaš auua.pataš fraṇrase turo^{5a} aš, varəcō
 spitama zaraṇuštara
 auui zranō vouru.kašəm

'I will mix up everything,
 both solid and liquid, because of
 its greatness, goodness and beauty.
 Ahura Mazdā becomes oppressed
 when creating the hostile creatures."
 And Fraṇrasiian the very strong Tura-
 nian, o Spitama Zaraṇuštara,
 went down to Lake Vourukaša.'

59. ātbulīm¹ maṇnō apa.spaiiat¹ vastrā
 taš r'arəno isō yaš asti
 airiianəm dāziunəm²
 (= Yt 19.56) zātānəm⁵ azātānəmca
 yašca ašaonō zaraṇuštarahe
 ā taš⁶ r'arəno frazgaḥata
 7 taš r'arəno apataca!⁷
 taš r'arəno apa.hūaš⁸
 aōa^{8a} hāu⁹ apaγzārō buua!¹⁰]
 zrauaṇhō vouru.kašāhe
 vairi⁴ yō vāijhazdā³ nqma

'For the second time (he was) naked, he
 had thrown aside his garments desiring
 that Glory which belongs to the Aryan
 lands, the born and unborn, and which
 belongs to truthful Zaraṇuštara.
 He dashed forward to the Glory,
 the Glory rushed away,
 the Glory escaped.
 Thereupon emerged that inlet
 of Lake Vourukaša, the bay
 called "Giver of the Very Good".'

60. āaš us.pataš fraṇrase turo^{1a}
 aš, varəcō
 spitama zaraṇuštara
 zrauaṇhaš haca vouru.kašāš
 aγam daonrīm daomnō
 + vā² vā³ yaṇna³ ahmāi⁴
 + auuava⁵ vā⁶ yaṇna⁷ kahmāi

'Then Fraṇrasiian the very strong
 Turanian,
 o Spitama Zaraṇuštara,
 came out of Lake Vourukaša
 speaking evil words of abuse:
 "vā vā yaṇna ahmāi
 auuava vā yaṇna kahmāi!

nōi! ta! x'arəno pairi.abaom
ya! asti airianam dāiunam
[(= Yt 19.57) zātanam azātanamca
ya!ca⁵ ašaonō zaraṇuštarahe]

61. [(= Yt 19.58) *uuaēm¹
hqm.raēθβaiicni
vīspa taršuca² xšūdraca³
masanaca vanhanaca sroianaca
+vβqzaiti⁴ ahurō mazdā
paitiā⁵ dāman dāvanō
āa! auua.pata! fraṇrase tūrō aš.varēcā
spitama zaraṇuštara]
auui zraiiō vouru.kašam

62. āvritim apa.spaiat vastrā
ta! x'arəno isō ya! asti
airianam dāiunam
[(= Yt 19.56) zātanam⁵ azātanamca
ya!ca ašaonō zaraṇuštarahe
ā ta!⁶ x'arəno frazgaḁata
7 ta! x'arəno apataca!⁷
ta! x'arəno apa.hiḁat!⁸
aḁa^{8a} hāu⁹ apayžārō buuat!¹⁰]
zraiiāṇhō vouru.kašahe
āfš yā uβždānuua¹ nāma

63. āa! us.pata! fraṇrase tūrō^{1a}
aš.varēcā
spitama zaraṇuštara
zraitāṇha! haca vouru.kašāt
arqam daoiṛim daomnō
+vā¹ vā² yaṇna³ ahmāi
*auuavā⁴ vā yaṇna³ ahmāi
5 auuōia vā yaṇna³ ahmāi
nōi! ta! x'arəno pairi.abaom

I have not been able to get hold of that
Glory which belongs to the Aryan
lands, the born and unborn and which
belongs to truthful Zaraṇuštara!"

"I will mix up
everything,
both solid and liquid, because of
its greatness, goodness and beauty.
Ahura Mazdā becomes oppressed
when creating the hostile creatures."
And Fraṇrasiian the very strong Tura-
nian, o Spitāma Zaraṇuštara,
went down to Lake Vourukaša.'

'For the third time he had thrown aside
his garments desiring that Glory
which belongs to the Aryan lands,
the born and unborn, and which
belongs to truthful Zaraṇuštara.
He dashed forward to the Glory,
the Glory rushed away,
the Glory escaped.
Thereupon emerged an inlet
of Lake Vourukaša, a stream
of water called "Water-stream".'

'Then Fraṇrasiian the very strong
Turanian,
o Spitāma Zaraṇuštara,
came out of Lake Vourukaša
speaking evil words of abuse:
"vā vā yaṇna ahmāi
auuavā vā yaṇna ahmāi
auuōia vā yaṇna ahmāi!
I have not been able to get hold of that

ya! asti airianam dāiunam
zātanam azātanamca
ya!ca ašaonō zaraṇuštarahe

64. nōi! ta! x'arəno pairi.abauat
ya! asti airianam dāiunam
zātanam azātanamca
ya!ca ašaonō zaraṇuštarahe
ahe raiia [(= Yt 19.51) x'arənanhaca
təm yazāi suruauata yasna
uyrəm ax'arətam x'arəno
mazdabātəm zaoṇrabiō
uyrəm ax'arətam x'arəno
mazdabātəm yazamaide
+haoma +yō^{7a} gauua ... (= Yt 19.13)
...] tāscā yazamaide

Glory which belongs to the Aryan
lands, the born and unborn, and which
belongs to truthful Zaraṇuštara!"

'He did not get hold of that Glory
which belongs to the Aryan lands,
the born and unborn, and which
belongs to truthful Zaraṇuštara.

On account of his splendour and glory
I will worship him with audible venera-
tion, the mighty gleaming Glory created
by Mazdā (I will worship) with liba-
tions. We worship the mighty gleaming
Glory created by Mazdā
with Haoma mixed with milk ...
and these (female Entities) we worship.'

Karde IX

65. uyrəm ax'arətam¹ [(= Yt 19.45)
x'arəno
mazdabātəm yazamaide
aš.vandrem² uparō.kairim
ḁamnan³ haṇtəm³ varəcan⁴ haṇtəm³
yaozštiuuantəm
tarabātəm] anītiāš dāman

'We worship the mighty gleaming
Glory
created by Mazdā,
the highly praised, supreme worker,
determined, energetic,
skilful,
overcoming the other creatures.'

66. ya! upaṇhacati¹
yō auuabāt frazaiieite²
yaṇa zraiiō ya! kasaēm³ haētumatəm⁴
yaṇa gairis yō +usaḁā⁵
yim aiβitō⁶ paovirš^{6a} āpō
hqm gairišācō⁷ jasəntō⁸

'Which accompanies (the one) who
rules from that place, where the Lake
Kasaoia (is), where Haētumat (is),
where Mount Usaḁā (is), around which
from all sides the many streams follow-
ing along the slope come together.'

nōiṭ taṭ r'arəṇō pairi.abaom
yaṭ asti airiianqm dažiunqm
[(= Yt 19.57) zātānqm azātānqmca
yaṭca⁵ ašaonō zaraθuštrahe]

61. [(= Yt 19.58) *uuaēm¹
hqm.račθpaieni
višpa laršuca² ršubraca³
masanaca varhanaca sraianaca
+ θqzjaiti⁴ ahurō mazdā
paitišā⁵ dāman dānō
āaṭ auua.pataṭ fraṇrase tūrō aš.varəcā
spitama zaraθuštra]
auui zraiiō vouru.kašəm

62. ādriṭm apa.spaiiaṭ vastrā
taṭ r'arəṇō isō yaṭ asti
airiianqm dažiunqm
[(= Yt 19.56) zātānqm⁵ azātānqmca
yaṭca ašaonō zaraθuštrahe
ā taṭ⁶ r'arəṇō frazgaḁata
ṭ taṭ r'arəṇō apalacaṭ⁷
taṭ r'arəṇō apa.hiḁaṭ⁸
aḁa^{8a} hāu⁹ apaγzārō buuaṭ¹⁰]
zraianhō vouru.kašahe
āš yā aβzānuua¹ nqma

63. aat us.pataṭ fraṇrase tūrō^{1a}
aš.varəcā
spitama zaraθuštra
zraianhaṭ haca vouru.kašāṭ
aγqm daonrīm daonmō
+ iḁa¹ iḁa² yaḁna³ ahmāi
* auuaḁa⁴ iḁa yaḁna³ ahmāi
⁵ āuūōna iḁa yaḁna⁵ ahmāi
nōiṭ taṭ r'arəṇō pairi.abaom

I have not been able to get hold of that
Glory which belongs to the Aryan
lands, the born and unborn and which
belongs to truthful Zaraθuštra!"

"I will mix up
everything,
both solid and liquid, because of
its greatness, goodness and beauty.
Ahura Mazdā becomes oppressed
when creating the hostile creatures."
And Fraṇsasiian the very strong Tura-
nian, o Spitāma Zaraθuštra,
went down to Lake Vourukaša."

"For the third time he had thrown aside
his garments desiring that Glory
which belongs to the Aryan lands,
the born and unborn, and which
belongs to truthful Zaraθuštra.
He dashed forward to the Glory,
the Glory rushed away,
the Glory escaped.
Thereupon emerged an inlet
of Lake Vourukaša, a stream
of water called "Water-stream".

"Then Fraṇsasiian the very strong
Turanian,
o Spitāma Zaraθuštra,
came out of Lake Vourukaša
speaking evil words of abuse:
"iḁa iḁa yaḁna ahmāi
auuaḁa iḁa yaḁna ahmāi
āuūōna iḁa yaḁna ahmāi!
I have not been able to get hold of that

yaṭ asti airiianqm dažiunqm
zātānqm azātānqmca
yaṭca ašaonō zaraθuštrahe

Glory which belongs to the Aryan
lands, the born and unborn, and which
belongs to truthful Zaraθuštra!"

64. nōiṭ taṭ r'arəṇō pairi.abauuaṭ
yaṭ asti airiianqm dažiunqm
zātānqm azātānqmca
yaṭca ašaonō zaraθuštrahe
ahe raitia [(= Yt 19.54) r'arəṇayhaca
təm yazai surunuata yasna
uγrəm ar'arəṭəm r'arəṇō
mazdābātəm zaoθrābiō
uγrəm ar'arəṭəm r'arəṇō
mazdābātəm yazamaide
+ haoma + yō^{7a} gauua ... (= Yt 19.13)
... } tāscā yazamaide

"He did not get hold of that Glory
which belongs to the Aryan lands,
the born and unborn, and which
belongs to truthful Zaraθuštra.
On account of his splendour and glory
I will worship him with audible venera-
tion, the mighty gleaming Glory created
by Mazdā (I will worship) with liba-
tions. We worship the mighty gleaming
Glory created by Mazdā
with Haoma mixed with milk ...
and these (female Entities) we worship."

Karde IX

65. uγrəm ar'arəṭəm¹ [(= Yt 19.45)
r'arəṇō
mazdābātəm yazamaide
aš.vandrem² uparō.kairīm
θamnaγ³ haṇtəm³ varəcaγ⁴ haṇtəm³
yaorštivuantəm
laraḁātəm] antiāiš dāman

"We worship the mighty gleaming
Glory
created by Mazdā,
the highly praised, supreme worker,
determined, energetic,
skilful,
overcoming the other creatures."

66. yaṭ upayhacaiti¹
yō auuaḁaṭ frazšaiieite²
yaḁa zraiiō yaṭ qasaēm³ haētunatəm⁴
yaḁa gairiš yō + usaḁā⁵
yim aiβilō⁶ paoiriš^{6a} āpō
hqm gairišācō⁷ jasəntō⁸

"Which accompanies (the one) who
rules from that place, where the Lake
Kasaiaia (is), where Haētumayt (is),
where Monnt Usaḁā (is), around which
from all sides the many streams flows
along the slope come together."

67. auui tēm auui.haṇṭacaiti¹
 auui² tēm auui.hqm.vazaite³
 x⁴āstraca⁴ huuaṣpaca fradaṇḍa
 x⁵arənaṇ⁵hailica⁵ yā svīra⁶
 uštāuuaiteca⁷ yā sūra
 uruuāca⁸ pouru.vāstra
 ərəzica⁹ zarənumatica¹⁰
 auui tēm auui.haṇṭacaiti
 auui tēm¹¹ auui.hqm.vazaite²
 *haē(tumā)¹² račuuā x¹³arənaṇ¹³hā¹³
 spaēlinīs¹⁴ varəmīs¹⁴ *sispəmnō¹⁵
 *niiaṇhəmnō¹⁶ paovīs¹⁷ vōiṇā

68. hacaiti dim aspəhe aojō
¹hacaiti uštrahe aojō¹
 hacaiti vīrahe aojō
 hacaiti kauuaēm x²arənō
¹astica ahmi ašāum zarəvūstra
 auuauuaē kauuaēm x²arənō¹
 yaṇḍa yaṇḍa idā anairivā dāṇhūs²
 hakaṭ usca us.frāuuaiṇōi³

69. avra¹ pascaēta vaozirəm²
 baobəṇtō šubəm^{2a} taršnəmca^{2b}
 baobəṇtō aotəm uruuāzrəmca³
 taṭ asti kauuaēm x²arənō
 vīrāvərəm airiānəm dāfiunəm
 gōuṣca paṇcō.hūaiāi⁴
 auuaṇhe narəm ašaonəm
 dāēnatiāšca māzdaiiasnōi⁵
 ahe raia ... (= Yt 19.54) ...
 ... tāscā yazamaide

'Into this (lake) comes together,
 into this (lake) flows
 X⁴āstrā and Huuaṣpā and Fradaṇḍa,
 and beautiful X⁵arənaṇ⁵hāitī,
 and strong Uštāuuaite,
 and Uruuā, rich in pastures,
 and Ərəzī and Zarənumatī.
 Into this (lake) comes together,
 into this (lake) flows
 Haētumant, the opulent and splendid
 one, swelling with white waves,
 causing many floods.'

'Strength of a horse accompanies him,
 strength of a camel accompanies (him),
 strength of a hero accompanies (him),
 the Glory of the Kauui-dynasty accom-
 panies him. In this (= Haētumant), o
 truthful Zarəvūstra, is so much Glory
 of the Kauui-dynasty, that it could
 completely sweep aside all non-Aryan
 inhabitants from there at once.'

'There then they may come along
 feeling hunger and thirst,
 feeling cold and heat.
 This is the Glory of the Kauui-dynasty,
 the protection of the Aryan lands,
 of the cow of five species,
 to help the truthful men
 and the Mazdayasnian religion.
 On account of his splendour ...
 and these (female Entities) we worship.'

Karde X

70. vγrəm kauuaēm [(= Yt 19.9)
 x²arənō
 mazdaōātəm yazamaide
 aš.vandrom¹ uparō.kairīm
 vamnay²haṇtəm² varəcaṇ³haṇtəm³
 yaozštīuuaṇtəm
 tarəōātəm⁴] anīiāiš dāmaṇ

'We worship the mighty Glory of the
 Kauui-dynasty
 created by Mazdā,
 the highly praised, supreme worker,
 determined, energetic,
 skilful,
 overcoming the other creatures.'

71. yaṭ upaṇhacaṭ kauuaēm kauuātəm¹
 yimca kauuaēm aipi.vohum²
^{2a}yimca kauuaēm usaḍanəm^{2a}
³yimca kauuaēm aršnəm³
 yimca kauuaēm pisinəm⁴
 yimca kauuaēm biiaršānəm
^{4a}yimca kauuaēm siiūuaršānəm^{4a}

'Which accompanied Kauui Kauuāta,
 and Kauui Aipi.vohu,
 and Kauui Usaḍan,
 and Kauui Aršan,
 and Kauui Pisinā,
 and Kauui Biiaršan,
 and Kauui Siiūuaršan.'

72. yaṭ¹ būn²
 vīspe aurua vīspe tarma
 vīspe vamnayhuṇta³
 vīspe varəcaṇhuṇta⁴
 vīspe yaozštīuuaṇta
 vīspe *darši.kaire⁵ +kauuae⁶
 ahe raia ... (= Yt 19.13) ...
 ... tāscā yazamaide

'So that they became
 all swift, all brave,
 all determined,
 all energetic,
 all skilful,
 all audaciously acting Kauui.
 On account of his splendour ...
 and these (female Entities) we worship.'

Karde XI

73. vγrəm kauuaēm [(= Yt 19.9)
 x²arənō
 mazdaōātəm yazamaide
 aš.vandrom¹ uparō.kairīm
 vamnay²haṇtəm² varəcaṇ³haṇtəm³
 yaozštīuuaṇtəm
 tarəōātəm⁴] anīiāiš dāmaṇ

'We worship the mighty Glory of the
 Kauui-dynasty
 created by Mazdā,
 the highly praised, supreme worker,
 determined, energetic,
 skilful,
 overcoming the other creatures.'

74. *yašt upaṇhacaṭ kauuaēm*
haasrauuahəm¹
amaheca paiti hutāštahe
vərəθraṇaheca [(= Yt 13.133) paiti
ahuraδātlahe
vanaiṇtīiāasca paiti uparatātō
saṇ²hasca² paiti husastaiiā³
saṇ²hasca² paiti amuiamnaiiā⁴
saṇ²hasca paiti auuanəmnaia
haθrauuataheca paiti
hamərəθdanəm⁵]

75. [(= Yt 13.134) *druuaheca paiti*
aojaṇhō
x'arəṇaṇhasca paiti mazdaδātlahe
tanuiiāasca¹ paiti druuatātō
āsnaiiāasca paiti vaṇhuiiā frazaṇtōis²
daṇraiā viāzanaiiā
zšōtīvniō³ spitidōvraiā
qzō.būjō huuiṇraiā
huzanṭuṣ paiti aparaiā
viiaṇvniāiā⁴ vahištahe aṇhōuṣ]

76. [(= Yt 13.135) *zšavraheca paiti*
bānumatō
darəṇaiiāasca paiti darəṇō.jitōis
vispanəmca paiti aiaptanəm¹]
vispanəmca^{1a} paiti baēšazanəm

77. *yašt + paiti¹*
*kauua haasrauuā^{1a} *təm^{1b} kərəsəm²*
upa təm³ carətam⁴ yəm darəṇəm
nauua.frāθβərəsəm⁵ razurəm
yašt dim mairiō nurəm + manō^{6a}
aspaēšu paiti parətata⁶
vīspe^{6a} bauuašt aiβi.vanīiā

'Which accompanied Kauui
 Haosrauuh,
 for his well-created impetuosity,
 for his victoriousness
 created by Ahura,
 for his conquering superiority,
 for his well-ordered order,
 for his unwavering order,
 for his invincible order,
 and for the immediate victory
 over enemies;'

'and for his robust
 strength,
 and for his Glory created by Mazdā,
 and for the health of his body,
 and for noble, good offspring,
 which is knowledgeable, eloquent,
 shining, with bright eyes,
 rescuing from trouble (and) manly,
 for the future, undisputed
 recognition of the best life;'

'and for his splendid
 rule,
 and for his long-lasting lifetime,
 and for all boons,
 and for all cures.'

'So that Kauui Haosrauuh
 came close to that robber
 on that long racecourse
 through the forest of nine glades.
 When the agile-minded villain fought
 him in the chariot race,
 Kauui Haosrauuh, the lord,

ahurō kauua haosrauuā^{6b}
mairim^{6c} tuirim^{6d} fraṇrasiānəm^{6e}
*baṇdaiašt^{6f} *kərəsauuazdanəm⁷*
puvra⁸ kaēna⁹ siāuuarsānāi¹⁰
zurā.jatahe^{10a} narahe¹¹
aṇraēraṇahe narauuāhe¹²
ahe raia ... (= Yt 19.13) ...
... tāscō yazamaide

was victorious in all respects
 over the Turanian villain Fraṇrasiian.
 He (= Haosrauuh) bound Kərəsauuazdah,
 (he,) the avenging son of Siāuuarsān,
 the treacherously killed man,
 (and as the avenger) of Aṇraēraṇa,
 the offspring of Naru.
 On account of his splendour ...
 and these (female Entities) we worship.'

Karde XII

78. *uṇrəm kauuaēm [(= Yt 19.9)*
x'arəṇō
mazdaδātəm yazamaide
aš.vanδrəm¹ uparō.kairim
θamnaṇ²haṇtəm² varəcaṇ²haṇtəm³
yaozštīuuantəm
taraδātəm⁴] aṇtīiāis dāmən

'We worship the mighty Glory of the
 Kauui-dynasty
 created by Mazdā,
 the highly praised, supreme worker,
 determined, energetic,
 skilful,
 overcoming the other creatures.'

79. *yašt upaṇhacaṭ ašauuanəm*
zaraθuštrəm
anumatše daēnaiiāi¹
anuztše daēnaiiāi
anuuarsātše daēnaiiāi
*yašt *āš^{1a} vīspahe aṇhōuṣ astuuatō*
ašəm ašauuastəmō
xšavərəm huzšavərə.təmō²
raēm raēuuastəmō
x'arəṇō^{2a} x'arəṇaṇ²hasləmō³
⁴vərəθra vərəθrauuastəmō⁴

'Which accompanied truthful
 Zaraθuštra
 to think according to the Religion,
 to speak according to the Religion,
 to act according to the Religion,
 so that he was among all corporeal life
 the most truthful one in truth,
 the best ruling in rule,
 the most splendid in splendour,
 the most glorious in glory,
 the most victorious in victory.'

80. *vaēnəmnməm ahmašt para daēuua*
pataiion
vaēnəmnməm maiiā frāuuōišt¹
*vaēnəmnməm *apa.karšaiiān^{1a}*
jainiš^{1b} haca mašiiakacēibiō^{1c}

'Before his time the demons used to
 rush about visibly,
 their pleasures of lust used to take
 place visibly, visibly they used to drag
 away the women from their men, and

āaṭ t̄a snaoənt̄iś^{1d} gərəzān̄d
hazō * nīuuərəziiait̄n² daēuua

the demons used to subject to violence
these crying and lamenting (women).'

81. āaṭ t̄e aēuuō^{1a} ahunō vairiō
yim * aṣauua * zaraṭušt̄rō^{1b}
frasrāuuaiiaṭ
vī.bərəṭβənt̄m^{1c} ārtūirīm^{1d}
aparēm^{1e} xraoṣdiēhiia¹ frasrūit̄^{1f}
* zəmarəgūzō² auuazāṭ^{2a} vīspc^{2b}
daēuua
aiiesniia^{2c} auuahmiia^{2d}

'But a single Ahuna-Vairiia(-Prayer)
which truthful Zaraṭušt̄ra
recited,
divided four times into sections, the
last (section) with louder recitation,
drove all demons, which are
unworthy of veneration, unworthy
of praise, under the earth.'

82. yeṭhe^{1a} taṭ x'arənō isat̄¹
mairiō tuiiriō^{1b} fraṇrase
vīspāis auui² karšuuən³ yāiś haptā³
pairi yāiś haptā karšuuən
mairiō apataṭ⁴ fraṇrase
isō x'arənō zaraṭušt̄rā^{4a}
ā taṭ x'arənō frazgaṭata⁵
auui + nīq⁶ nīāpəm⁷
inja mē^{7a} uruuisiat̄m⁸
aēzō + jasaṭ + tēm⁹ aēzahe^{9a}
yavṭa kaṭaca tē¹⁰ ās zaosō
mana yaṭ ahurahe mazdā
daēnaiiāscā^{10a} māzdaiiasnōiś
ahe raiia ... (= Yt 19.13) ...
... tāscā yazamaide

'His (= Zaraṭušt̄ras) Glory
the Turanian villain Fraṇrasiian desired
in all seven climes.
Through the seven climes
stormed the villain Fraṇrasiian
desiring the Glory of Zaraṭušt̄ra.
He dashed forward to the Glory,
chasing after it over the wide waters:
"Inja! Turn towards me!" —
"The desire of the one who desired
approached him just as it was the
pleasure of me, Ahura Mazdā,
and of the Mazdayasnian Religion."
On account of his splendour ...
and these (female Entities) we worship.'

Karde XIII

83. uṇrəm kauuaēm [(= Yt 19.9)
x'arənō
mazdaṭātəm yazamaide
aš.vandrom¹ uparō.kairīm

'We worship the mighty Glory of the
Kauui-dynasty
created by Mazdā,
the highly praised, supreme worker,

ṭamnan¹haṇt̄m² varəcaṇ¹haṇt̄m³
yaoršt̄iuuaṇt̄m
taraṭāt̄m⁴ } anīiāiś dāmān

determined, energetic,
skilful,
overcoming the other creatures.'

84. yaṭ upaṇhacaṭ^{1a} kauuaēm
vīšt̄āspəm^{1b}
anumat̄e daēnaiiā
anuxlēc daēnaiiā
anuuaršt̄ēc daēnaiiā
yaṭ imqm¹ daēnqm^{1c} āstaota
dušmaniiūm² siždiū³ * daēuuq^{3a}
* apašauuq^{3b}

'Which accompanied Kauui
Vīšt̄āspa
to think according to the Religion,
to speak according to the Religion,
to act according to the Religion,
so that he confessed to this Religion
chasing away the enemy, driving away
the demons.'

85. yō druca¹ * pauuuq̄naca²
ašāi³ rauuō³ * iiaēša⁴
yō druca [(= Yt 13.99) + pauuuq̄naca²
ašāi rauuō + viuuāēda^{2a}
yō bāzušca upastaca
vīata aṇhā⁵ daēnaiiā
yaṭ * āhurōiś^{5a} zaraṭušt̄rōiś]

'(He,) who with bow and arrow
made space for Truth;
(he,) who with bow and arrow
found space for Truth;
(he,) who served as arm and support
of this Religion,
the Ahurian, the Zarathushtrian.'

86. [(= Yt 13.100) yō hīm stātqm¹
hitqm² haitīm³
uzuuāzāt⁴ haca hinūiūiū⁵
nī hīm dasta maiūiūiūiūiū⁶
bərəzi.rāzəm * afrakauuaitīm⁷
ašaonīm
vṛq̄bqm⁸ gōušca vāstraheca
friṭqm⁹] gōušca vāstraheca⁶

'(He,) who led her who was stationary
and fettered
out of her fetters; he placed her as one
sitting in the middle, giving orders with
raised voice, being in the first line of
battle array, the truthful one,
thriving with cow and pasture,
rejoicing in cow and pasture.'

87. bauuaṭ^{1a} aiβi.vanīiā
yaso¹ tarmō kauua^{1b} vīšt̄āspō
tq̄vriiūuaṇt̄m² duždaēnəm^{2a}
pošānəmca³ daēuuaiiasnəm
druuaṇt̄mca arəjaṭ.aspəm^{3a}
uta anīiāsciṭ^{3b} aṇa

'Brave Kauui Vīšt̄āspa
was victorious over
evil-minded Tq̄vriiūuaṇt̄
and over Pešāna, worshipper of demons,
and over deceitful Arəjaṭ.aspa,
and over the other evil,

dužuuaṇdrauuō xiiaonāṇhō
 ahe raiia ... (= Yt 19.13)
 ... tāscā yazamaide

malicious Xiiaonas.
 On account of his splendour ...
 and these (female Entities) we worship.'

Karde XIV

88. uγrəm kauuaēm [(= Yt 19.9)
 x'arənō
 mazdādātəm yazamaide
 aš.vaṇdrom¹ uparō.kairīm
 ṽamnan²haṇlām² varəcaṇ³haṇlām³
 yaozštīuuaṇlām
 taradātəm⁴ } anīiāiš dāmaṇ

'We worship the mighty Glory of the
 Kauui-dynasty
 created by Mazdā,
 the highly praised, supreme worker,
 determined, energetic,
 skilful,
 overcoming the other creatures.'

89. yaṭ upaṇhacaṭ saosīiaṇlām¹
 vərəvrajanəm
 uta anīiāscīḥ hazaiiō
²yaṭ kərənauuāṭ frašəm ahum
 *azarəsəṇlām³ *amarəsəṇlām⁴
 afriṭīiaṇlām⁵ apuiiāṇlām
 yauuaējim^{5a} yauuaēsūm^{5b}
 vasō.xsəvtrəm
 yaṭ irista paiti *usəhištān⁶
 jasāt juuuiiō⁷ amərəxtiṣ
 dadvaitē⁸ frašəm vasna⁹ aṇhuš

'Which will accompany the Victorious
 one among the Saviours
 and also his other companions,
 so that he will make life excellent,
 ageless, without decay,
 not rotting, not putrefying,
 living forever, thriving forever,
 ruling as it wishes.

When the dead will rise, (then) will
 come the one without decay reviving
 (the dead) (and) life will create excel-
 lent things according to its own wish.'

90. būn¹ [(= Yt 19.12) gaēvā
 amarəsəṇlāiš²
 yā ašahe saṇ³haiiṣ
 *niš⁴ *taṭ³ paiti druš nāsāite⁴
 yaṭāṭ aiβiciṭ jaγmaṭ
 ašauuanəm mahrkadāi
 aom ciṭramca⁵ stīmca⁶
 āvāca⁷ } *maire^{1a.2} nāsātaēca²
 mairiio³ aṭa⁴ *aratuš^{4a}

'The world of Truth will be
 undecaying
 from generation to generation.
 Falsehood will be returned to the place
 where it had come from
 to destroy the truthful one, himself, his
 family and existence. The (female) vil-
 lain will be terrified and the lawless
 (male) villain will disappear.'

ahe raiia ... (= Yt 19.13) ...
 ... tāscā yazamaide

On account of his splendour ...
 and these (female Entities) we worship.'

Karde XIV

91. uγrəm kauuaēm [(= Yt 19.9)
 x'arənō
 mazdādātəm yazamaide
 aš.vaṇdrom¹ uparō.kairīm
 ṽamnan²haṇlām² varəcaṇ³haṇlām³
 yaozštīuuaṇlām
 taradātəm⁴ } anīiāiš dāmaṇ

'We worship the mighty Glory
 of the Kauui-dynasty
 created by Mazdā,
 the highly praised, supreme worker,
 determined, energetic,
 skilful,
 overcoming the other creatures.'

92. yaṭ astuuaṭ.ərətō frazštāile¹
 haca apaṭ kəsaouiāṭ²
 aštō³ mazdā ahurahe
 *višpa.tauruuiiā⁴ puṭrō
 vaēdōm⁵ vaējō⁶ yim vərəvrajanəm⁷
 yim baraṭ tazmō viraētaonō
 yaṭ ažiš dahākō jaini⁸

'When Astuuaṭ.ərəta steps forth
 from Lake Kəsaouiā —
 the messenger of Ahura Mazdā,
 the son of Višpa.tauruuiiā,
 brandishing the victorious missile,
 which brave Viraētaona bore
 when the Dragon Dahāka was slain,'

93. yim baraṭ fraṇrase turō^{1a}
 yaṭ druua² zainigāu¹ jaini
 yim baraṭ kauua haosrauua
 yaṭ turō^{1a} jaini fraṇrase
 yim baraṭ kauua vištāspō
 ašahe *haēnā² *jaēšmānō³
 *tā⁴ auuaōa⁵ druγəm nižbarāṭ⁶
 ašahe haca gaēvābīiō

'which Fraṇrasiian the Turanian bore
 when deceitful Zainigau was slain,
 which Kauui Haosrauua bore when
 Fraṇrasiian the Turanian was slain,
 which Kauui Vištāspa bore when he was
 to defeat the armies of the enemies of
 Truth; — there, by means of this, he
 (= Astuuaṭ.ərəta) will drive out False-
 hood from the world of Truth.'

94. hō¹ diδāt² xratōuš³ + dōivrābīia⁴
 višpa⁵ dāmaṇ paiti vaēnāṭ⁶
 + pasca *iśō⁷ + dušciṭraiīā⁸
 hō višpəm ahum astuuaṇlām
 ižaiiā⁹ vaēnāṭ¹⁰ dōivrābīia¹¹

'He will gaze with eyes of insight.
 He will look at all creatures belonging
 to the one of evil origin, then attack.
 At all corporeal life he will
 gaze with eyes that render strength,

dužuuandruuō xīiaonāhō
ahc raia ... (= Yt 19.13)
... tāscā yazamaide

malicious Xīiaonas.
 On account of his splendour ...
 and these (female Entities) we worship.'

Karde XIV

88. *uγrēm kauuāēm* { (= Yt 19.9)
x'arēnō
mazdāōtēm yazamaide
aš.vandrom¹ uparō.kairīm
θamnaγ²haγtēm² varēcaγ³haγtēm³
yaozštīuuānēm
taraōātēm⁴ } aγīiāis dāmaγ

'We worship the mighty Glory of the
 Kauui-dynasty
 created by Mazdā,
 the highly praised, supreme worker,
 determined, energetic,
 skilful,
 overcoming the other creatures.'

89. *yaγ upaγhacaγ saosīiaγtēm¹*
vəvəθrājanəm
ula aγīiāscīγ hazaiō
²*yaγ kərənauuāγ frašəm ahum*
⁺*azarəšəγtēm³ *amarəšəγtēm⁴*
⁺*afriθīiaγtēm⁵ apuiiaγtēm*
⁺*yauuaējīm^{5a} yauuaēsūm^{5b}*
vasō.xšavərəm
*yaγ irista paiti *usəhištəγ⁶*
jasāγ juuatiō⁷ aməvərtīs
dəvāite⁸ frašəm vasa⁹ aγhus

'Which will accompany the Victorious
 one among the Saviours
 and also his other companions,
 so that he will make life excellent,
 ageless, without decay,
 not rotting, not putrefying,
 living forever, thriving forever,
 ruling as it wishes.

When the dead will rise, (then) will
 come the one without decay reviving
 (the dead) (and) life will create excel-
 lent things according to its own wish.'

90. *būn¹* { (= Yt 19.12) *gaēvā*
amarəšəγtīs²
yā ašahe saγ³hailīs
⁺*nīs⁴ + taγ³ paiti druγ³ nāšāite⁴*
yabāγ aiβicīγ jaγmaγ
ašauuanəm mahrkəvāi
aom cīvərəmca⁵ stīmca⁶
*avāca⁷ } *maire^{1a,2} nāšātaēca²*
*mairiō³ avā⁴ *aratus^{4a}*

'The world of Truth will be
 undecaying
 from generation to generation.
 Falsehood will be returned to the place
 where it had come from
 to destroy the truthful one, himself, his
 family and existence. The (female) vil-
 lain will be terrified and the lawless
 (male) villain will disappear.'

ahc raia ... (= Yt 19.13) ...
... tāscā yazamaide

On account of his splendour ...
 and these (female Entities) we worship.'

Karde XIV

91. *uγrēm kauuāēm* { (= Yt 19.9)
x'arēnō
mazdāōtēm yazamaide
aš.vandrom¹ uparō.kairīm
θamnaγ²haγtēm² varēcaγ³haγtēm³
yaozštīuuānēm
taraōātēm⁴ } aγīiāis dāmaγ

'We worship the mighty Glory
 of the Kauui-dynasty
 created by Mazdā,
 the highly praised, supreme worker,
 determined, energetic,
 skilful,
 overcoming the other creatures.'

92. *yaγ astuuāγ.əvəvəθrājanəm¹*
haca apaγ kəsaonāγ²
aštō³ mazdā ahurahe
^{*}*vīspa.tauruuairiā⁴ puθrō*
⁺*vaēdəm⁵ vaējō⁶ yim vərəvraγnəm⁷*
yim baraγ tarmō θaētaonō
yaγ ažiš dahākō jaini⁸

'When Astuuāγ.əvəvəθrājanəm steps forth
 from Lake Kəsaonā —
 the messenger of Ahura Mazdā,
 the son of Vīspa.tauruuairi,
 brandishing the victorious missile,
 which brave θaētaona bore
 when the Dragon Dahāka was slain,'

93. *yim baraγ fraγrase turō^{1a}*
yaγ druūā zainigāu¹ jaini
yim baraγ kauua haosrauua
yaγ turō^{2a} jaini fraγrase
yim baraγ kauua vīštāspō
⁺*ašahe *haēnā² + jaēšəmnō³*
^{*}*tā⁴ auuaōa⁵ druγəm nizbarāγ⁶*
⁺*ašahe haca gaēvābīiō*

'which Fraγrasiian the Turanian bore
 when deceitful Zainigau was slain,
 which Kauni Haosrauua bore when
 Fraγrasiian the Turanian was slain,
 which Kauui Vīštāspa bore when he was
 to defeat the armies of the enemies of
 Truth; — there, by means of this, he
 (= Astuuāγ.əvəvəθrājanəm) will drive out False-
 hood from the world of Truth.'

94. *hō¹ diōāγ² xratōvš³ + dōiθrābīia⁴*
⁺*vīspa⁵ dāmaγ paiti vaēnāγ⁶*
⁺*pasca⁷ *išō⁷ + dušciθraiiā⁸*
hō vīspəm ahum astuuānēm
⁺*izatiā⁹ vaēnāγ¹⁰ dōiθrābīia¹¹*

'He will gaze with eyes of insight.
 He will look at all creatures belonging
 to the one of evil origin, then attack.
 At all corporeal life he will
 gaze with eyes that render strength,

* *darošca*¹² *davaŋ* * *amarəššianāntim*¹³
vispəṃ yam astuuaitim gaēvəṃ

95. *aṇhe*¹ *haraitiō*² * *frāiicēti*³
astuuat.ərətahe^{3a} *wəvəraṇnō*
*humanəṇhō*⁴ *huuacəṇhō*
*huššiaəvəṇhō*⁵ *hudaēna*⁵
*naēda.ci*⁶ * *mivə.əojəṇhō*⁷
*aēšqam x'aēpaiṇiia*⁸ *hizuuō*⁹
*aēšu*¹⁰ *parō*¹¹ *frānāmāite*¹²
aēšinō * *rruu.druš*¹³ *dušx'arəṇā*
*vanā*¹⁴ *aša*¹⁵ *akəm drujim*
yəm dušciṇṇam təmanhaēnim

96. * *vanaitē*^{1a} *akəmciṭ manō*
*vohu manō taṭ vanaiti*¹
 * *vanaitē*^{1a} *miṭəaortō*² * *vāxš*³
əvəšurōbō vāxš təm vanaiti
*vanat*⁴ *hauruuāšca*⁵ *aməvəštāšca*
*uuā*⁶ *šubəmca*⁷ *taršnəmca*⁸
vanat hauruuāšca aməvəštāšca
*aγəm šubəmca*⁹ *taršnəmca*¹⁰
 * *frānāmāite*¹¹ *duzuuarštāuuarš*¹²
aγrō maniiuš * *aršaiamno*¹³
ahe ratia ... (= Yt 19.13) ...
 ... *tāscā yazamaide*

and his gaze will render the whole corporeal world indestructible.'

'Advancing are the companions of Victorious Astuuat.ərəta, whose thoughts are good, whose words are good, whose deeds are good, whose faith is good; their own tongues, when they do speak, they utter not the slightest word of wrong. And before them will flee Rage whose attack is cruel, luckless. He (Astuuat.ərəta) will overcome by Truth the wicked Falsehood of evil origin, which consists of darkness.'

'Evil Thought is overcome, Good Thought overcomes it. The falsely spoken Word is overcome the rightly spoken Word overcomes it. Wholeness and Immortality will overcome both Hunger and Thirst. Wholeness and Immortality will overcome evil Hunger and Thirst. The worker of evil deeds, the Evil Spirit will retreat, powerless. On account of his splendour ... and these (female) Entities we worship.'

Glossary

Alphabetical order:

a ā á â ã ä å æ ç è é ê ë ì í î ï ù ü
 ȳ ŋ ŋ' n ñ ŋ m v r š s z š ž š y h.

a- dem.pron. 'this one'
 aēuua- numeral 'one'
 aēuuaṇdasa- ordinal number, adj. 'eleventh'
 aēta- dem.pron. 'this one'
 aēm, aēšqam, aēšu dem.pron. → i-
 aēza- adj. 'desiring'
 aēzah- ntr. 'desire'
 aēšma- m. 'Rage'
 aoj 'to speak', pres. *aoja*-
aojah- ntr. 'strength'
aojišta- superl. 'the mightiest'
aota- ntr. 'cold, frost'
aom acc.sg. → *auua*-
aiiapta- ntr. 'boon'
aiiah- ntr. 'metal, pot'
ainesniia- adj. 'unworthy of veneration'
aiiviejah- adj. 'free from danger'
aipi prep.+ acc. 'over'
aipi.vohu- personal name of a Kavi
aiβi.gama- m. 'year'
aiβi.vaniiah- adj. 'overcoming'
aiβiiaxštar- m. 'guardian'
aiβiia- 'attacking, aggressive'
aiβitō prep.+ acc. 'around, from all sides'
aiβiti- f. 'walking on'
airiia- adj. 'Aryan'
auua- dem.pron. 'that one'
auuaēnant- adj. 'not seeing' (→ *vaēn*)
auuaṇa adv. 'thus'
auuaṇa adv. 'there'
auuaṇat adv. 'from there'
auuah- ntr. 'help'

auuahmiia- adj. 'unworthy of praise'
auui prep. 'to, unto'
auruua- adj. 'swift'
auruuuat.aspa- adj. 'who has swift horses', epithet of Apam Napāt
aka- adj. 'evil'
ax'afniia- adj. 'who is without sleep, unsleeping'
ax'arəta- adj. 'shining, gleaming' (< **ā-hyar-ta*-)
azšaiiamna- adj. 'without power, powerless'
aγa- adj. 'bad, evil'
aγraēraṇa- m. personal name
ajiiamna- adj. 'undiminishing'
aṇa adv. 'thus'
aṇauruuan- m. 'priest'
aṇra adv. 'there'
aṇa adv. 'then, thereupon'
aṇat adv. 'then'
aṇtauuah- m. name of a mountain
aṭ in Yt 19.46 *paiti aṭ* < **paiti iaṭ*
ap- f. 'water'
apa.dis- adj. 'turning away' (?)
apaiia adv. 'thereafter'
apaγzāra- m. 'inlet'
apana- adj. 'distant', ntr. 'final point, end'
apara- adj. 'posterior, later'
apastanaṇhō Yt 19.42 meaning unclear
apāṇa Yt 19.48 1.sg.subj.aor.act.(?)
 → *pad*
apərənāiiu- ntr. 'minor age, minority'
apuiiant- adj. 'not putrefying'

afrakauuant- adj. 'being in the first line of battle array'
afrakatac- adj. 'running in the first battle-line'
afrapatāi Yt 19.50 → *pat*
afriθiiaṇt- adj. 'not rotting'
abba- adj. 'marvellous, wonderful'
aβzānuuan- m. 'water-stream'
aṇra- adj. 'evil'
aṇhaošmna- adj. 'not drying up'
aṇhaiθiia- adj. 'untrue'
aṇhuš → *ahu-*
ana instr.sg. → *a-*
anairiia- adj. 'non-Aryan'
anādruxti- f. 'not-lying'
anu prep. + acc. 'along'
anuuaršti- f. 'acting accordingly'
anuzti- f. 'speaking accordingly'
anumati- f. 'thinking accordingly'
añiia- adj. 'other'
aṇtarə.kap̄ha- m. name of a mountain
aṇtarə.daihu- m. name of a mountain
ama- m. 'impetuosity'
amaēniyna- ntr. 'defeat (of enemies) in (their) attack'
**amarəšiiṇt-* adj. 'indestructible'
amarəšan̄t- adj. 'not decaying, without decay' (< **a-mərəč-ia-nt-*)
amərozti- adj. 'who has no decay, undecaying'
aməratāt- f. 'immortality'
aməša- adj. 'immortal'
 (< **aməšta-* < **a-mj-ta-*)
amuiiamna- adj. 'unwavering'
auuanəmna- adj. 'invincible'
aratu- adj. 'who has no rule, lawless' (?)
araska- m. 'envy'
arəjaṭ.aspa- m. personal name

arədah- ntr. 'side, half'
arəza- m. 'battle' → *gatō.arəza-*
arəzō.šamana- m. personal name
**aršan-* m. 'man, hero'
**aršan-* m. personal name of a Kavi
aša- ntr. 'Truth'
aša.sləmbana- m. name of a mountain
ašauuan- adj. 'truthful'
ašauuastama- adj.superl. 'most truthful'
aši- f. 'Reward' (< **ār-ti-*)
asaiiā- f. name of a mountain
**asanuuant-* m. name of a mountain
asəngō.gauua- adj. 'whose hands are of stone'
astuuat.ərəta- m. name of a Saosiiant
astuuant- adj. 'corporeal'
aspa- m. 'horse'
 plur. in Yt 19.77 'chariot race' (?)
aspō.gar- 'horse-devouring'
asman- m. 'sky'
az 'to drive', pres. *aza-*
auua-az 'drive down'
**azarəsan̄t-* adj. 'not ageing, ageless'
azāta- adj. 'unborn'
azinauuant- → *urupi.azinauuant*
aš.pairika- adj. 'accompanied by powerful witches'
aš.vand̄ra- adj. 'highly praised'
aš.varəcah- adj. 'very strong'
ašta- m. 'messenger'
ašta.auruuant- m. name of a mountain
ašta.vašan- m. name of a mountain
aštama- ordinal number, adj. 'eighth'
aži- m. 'serpent, dragon'
ašāta- 'unhappy' (< **a-čjā-ta-*)
**ah* 'to be', + gen. 'to belong to', pres. *ah-*
**ah* 'to throw', pres. *aṇha-* (< **ah-ja-*)

para-ah 'to upset, to spill'
ni-ah 'throw down',
 part.med. *niiaṇhamnō*
ahē, ahmaṭ → *a-*
ahu- m. 'life', nom.sg. *aṇhuš*
ahuna- adj. 'containing the word *ahū*',
 name of the prayer beginning with
yavā ahū vairiio
ahura- m. 'lord'
ahuraōāta- adj. 'created by the lord'
ahurana- m. name of a mountain
ā postp. and prep. + acc. 'to, towards'
āaṭ adv. 'then'
āi interjection 'o!'
āuuōiia interjection 'woe!'
āztūrim adv. 'four times'
ātar- m. 'fire'
āθ 'to be terrified',
 aor. (or pres.?) *āθ-*
āθβiāni- adj. 'stemming from *Āθβiia*'
āθritim adv. 'for the third time'
 → *θritiia-*
ādarana- m. name of a mountain
āṭbitim adv. 'for the second time'
 → *bitiia-*
āpəm acc.sg. 'water' → *ap-*
āštitiō.barəz- f. 'height of a spear'
āsitō.gātu- adj. 'lying on the bed'
āsišta- adj.superl. 'swiftest'
āsna- adj. 'noble'
āhuiri- adj. 'Ahurian, lordly'
āhuiriia- adj. 'Ahurian, lordly'
azō.buj- adj. 'rescuing from trouble'
əraṇt- adj. 'tumultuous'
əraθβō.zənga- adj. 'always on its feet'
ərazišia- m. name of a mountain
əraziša- m. name of a mountain
ərazi- f. name of a river

ərəzura- m. name of a mountain
ərəzuzda- adj. 'rightly spoken'
i 'to go', pres. *e-*
 + *frā* 'step forward, advance'
 desid. *iša-* 'attack' in Yt 19.94:
 **išō* nom.sg.pres.part.act. (?)
i- dem.pron. 'this'
 **iiaēša* → **iš*
iṭa adv. 'thus, in this way'
iḍa adv. 'here'
inja adv. interjection
irista- perf.part.pass. → **riṭ*
isaṇt- pres.part.act. → **iš*
iz 'to desire', pres. *iziia-*
**iš* 'seek for, wish, desire', pres. *isa-*,
 perf. *iiaēš-*: **iiaēša* 3.sg.act.
**iš* 'set in motion'
išta- perf.part.pass.
 + *frā* 'send forth, drive off'
išāṇhaēta Yt 19.53 → *han*
 **išō* Yt 19.94 → *i* 'to go'
iškata- m. epithet of mountain
 Upāiri.saēna
išta- f. 'prosperity'
ižā- f. 'strengthening, refreshment'
uiic nom./acc.du.fem. or ntr. → *uua-*
uili adv. 'thus'
uua- adj. 'both'
uuaiia- adj. 'both'
uṇra- adj. 'powerful, mighty'
uta conj. 'and'
udrua- m. name of a mountain
upa prep. + acc. 'upon'
upaošan̄ha- adj. 'eastern'
upairi postpos. and prep.
 + acc. 'upon, on'
uparatāt- f. 'superiority'
uparō.kairiia- adj. 'supreme worker'
upastā- f. 'support'

upāiri.saēna- m. name of a mountain
upāpa- adj. 'living in the waters'
uruuan- m. 'soul'
uruuārā- f. 'plant'
uruuā- f. name of a river, Yt 19.67:
uruuadca pleonastic spelling
uruuāzra- ntr. 'heat'
uruuīsiiafa- adj. 'to be turned towards'
urupi.azinauuant- f. 'bearing the skin
 of a fox', name of a mythical king
uruūiio.vāiōimūkā- f. name of

ka- 1. interr.pron. 'who?'; 2. with °ciŕ: indef.pron. 'whoever, everybody'
kaēnan- adj. 'avenging'
kaoirisa- m. name of a mountain
kaofa- m. 'mountain'
kauuai- m. 1. title of pre-Zoroastrian priests; 2. title of rulers of a dynasty founded by Kauuāta
kauuaiia- adj. 'belonging to the rulers of the Kavi-dynasty'
kauuāta- m. name of a Kavi
kakahiū- m. name of a mountain
katāra- 1. interrog.adj. 'who or which of two?'; 2. with °ciŕ: indef.adj. 'each one out of two'
kaḍa adv. 'how?'
kadruua.aspa- m. name of a mountain
kar 'to make', pres. *kārēnao*-
karapan- m. title of an anti-Zoroastrian priest
karan- m. 'edge'
karš 'to drag', pres. *karša*- + *apa* 'drag away'
karšuuar-/karšuuar- ntr. 'clime'
kāuuaiia- adj. 'belonging to the rulers of the Kavi-dynasty'
kāsaōiia- name of Lake Hāmūn in

a mountain
**usaoma*- m. name of a mountain
usadan- m. name of a Kavi
**usadā*- f. name of a mountain
usca adv. 'away'
uši.darēna- m. name of a mountain
ušta.rārēnah- m. name of a mountain
uštāuuatī- f. name of a river
uštāna- m. (ntr.) 'life, vitality'
uštānō.cinahia- ntr. 'love of life'
uštara- m. 'camel'

Sistān
kašō.tafōdrā- f. name of a mountain
kārēsa- m. 'robber'
kārēsauuazdah- m. name of Fraŕasiiian's brother
kārēsašpa- m. name of a mythical hero
kārhp- f. 'form, shape, body'
fiiaona- adj. name of enemies of the Avesta-people
rraozdiiah- adj.comp. 'louder'
rratu- m. 'mental power, insight'
rruui.dru- adj. 'attacking cruelly', epithet of Rage (*aēšma*)
rruuišiiant- adj. 'blood-thirsty'
ršaēla- adj. 'shining'
ršaḍra- ntr. 'rule, reign'
ršaḍriia- adj. 'ruling'
ršā 'to rule', pres. *ršaia*-
ršōiḍnī- fem. → *ršaēla*-
ršuuacpā- f. 'tail'
ršūḍra- adj. 'liquid'
rštuua- ordinal number, adj. 'sixth'
*r*ācpaiḍiia*- adj. 'own'
*r*airiia*- adj. 'to be eaten, edible'
*r*arēḍa*- ntr. 'food'
*r*arēnaŕ*haṭi*- f. name of a river

*r*arēnaŕ*haṭi*- adj. 'splendid'
*r*arēnaŕ*haštama*- adj.superl. 'most splendid'
*r*arēnah*- ntr. 'glory'
*r*āstrā*- f. name of a river
r'id 'to sweat', pres. *r'isa*-
gaēiḍiia- adj. 'corporeal'
gaēiḍā- f. 'living being', 'world' (sg. and plur.)
gaiia- m. 'life'
gairi- m. 'mountain'
gairišac- adj. 'following the slope'
gau- m./f. 1. 'ox, cow'; 2. 'milk'
gauua- m. 'hand' (of daevic creatures)
gaṭō.arēza- adj. 'whose battle has come, has been joined' (?)
gaṇdarēḍa- m. name of a mythical monster
gam 'to go, to come', pres. *jaša*-, perf. *jaŕm*- + *ham* 'come together' + *aiḍi-cit* 'come to'
gar- f. 'welcome'
garō nmāna- 'House of Welcome'
garēma- ntr. 'heat'
gārēz 'to lament', pres. *gārēz*-
gufra- adj. 'deep, unfathomable'
grab 'to grab, grasp, seize', pres. *gauruuaiia*-, aor. *gārōfš*- + *paiti apa* 'to withdraw' + *ham* 'to grap, grasp, seize'
 -ca enclitic particle 'and'
cazra- m. 'wheel'
caḍḅar- cardinal number, adj. 'four'
caḍḅarēsaŕ- cardinal number, adj. 'forty'
carētā- f. 'racecourse'
ciḍra- ntr. 'offspring'
 -ciŕ enclitic particle

cinman- ntr. 'desire, endeavour';
cinmāne them.loc.sg.
jaini 3.sg.pass. → *jan*
jaini- f. 'woman'
jaŕāuru- adj. 'awake'
**jaēšōmnō* Yt 19.93 → *ji*
jafra- adj. 'deep'
jan 'to slay, kill', pres. *jana*- + *auua* 'strike down'
ji 'to defeat', fut. *jaēšiiia*- + *jaēšōmnō* nom.sg.m.part.med.
jiŕāuru- adj. 'awake'
jira- adj. 'lively'
jīv 'to live', pres.caus. *juuaiia*- 'make alive, revive'
juuaiiō nom.sg.m.pres.part.act. → *jīv*
ta- dem.pron. 'this'
taēra- m. 'peak'
tarma- adj. 'brave, heroic, strong'
tac 'rush along', pres. *taca*- + *auui ham* 'come together into' + *apa* 'rush away'
tataša Yt 19.52 → *taš*
tap 'be hot', pres.inchoat. *tafsa*- 'become hot'
tanū- f. 'body'
taraḍāt- adj. 'overcoming'
tarō.yāra- adj. 'lasting over the years'
taršu- adj. 'dry, solid'
taršta- perf.part.pass. of *ṽrah* 'to be afraid'
taršna- m. 'thirst'
taš 'to fashion', perf. *tataš*-
taḍriiāuuant- m. name of an enemy of Vištāspa
tamaḥaēna- adj. 'consisting of darkness'
te pers.pron. → *tūm*
tinja adv. interjection

tūritia-adj. 'Turanian'
tuḍaskā-f. name of a mountain
tūra-adj. 'Turanian'
tū enclitic particle
tūm pers.pron.2.sg. 'you'
 ṭβqm acc.sg.
 te (enclit.) dat.sg.
*ṭan*j 'to drag, pull', pres. *ṭanjaiia-*
ṭamnan'*haṇl*-adj. 'determined'
ṭβarəzštar-m. 'fashioner'
ṭβqj 'to become oppressed',
 pres. *ṭβqzja-*
ṭβqm → *tūm*
ṭrāḍra-ntr. 'protection'
ṭraqp-f. 'contentment'
ṭraqšda-adj. 'thriving'
ṭritia-ordinal number, adj. 'third'
ṭrisaṇt-cardinal number, adj. 'thirty'
ṭrizafan-adj. 'three-mouthed'
ṭrizafah-adj. 'three-mouthed'
ṭrišuuā-ntr. 'third'
daēuuā-m. 'demon'
daēuuaiiasna-adj. 'worshipping
 demons'
daēuuō.dāta-adj. 'created by demons'
daēnā-f. 'view, attitude, religion'
daoivri-f. 'speech' (of daevic
 creatures), 'rant'
daozaṇ'*ha*-ntr. 'hell'
dauu 'to speak' (of daevic creatures),
 'to gabble', pres. *dauua-*
daṇra-adj. 'knowledgeable'
daṇhu-f. 'land; inhabitant'
daṇhupaiti-m. 'lord of lands'
dar 'to hold', pres. *dāra-*
 + *ni* 'to keep oneself hidden'
darəya-adj. 'long'
darəyō.jiti-f. 'long life'
darši.kairiia-adj. 'acting audaciously'

dasəma-ordinal number, adj. 'tenth'
dasta → *dā*
dahāka-m. name of a mythical
 dragon (*azi*-)
dā 'to give'; 'to place, create'
 pres. *daṭā-/daṭ-*, *daṭa-* (them.),
 perf. *daḍā-/daḍ-*
dasta 3.sg.inj.pres.med.
dātar-m. 'creator'
dānaitiana-adj. 'descending from Dāna'
dāman-ntr. 'creature'
dāru-ntr. 'wood', also:
 'spear' in Yt 19.42 (?),
 'bow' in Yt 19.85 (?)
dāštaiiāni-m. personal name
dārəs-f. 'gaze'
dāuš.manahitia-ntr. 'evil-mindedness'
dōivra-ntr. 'eye'
di-dem.pron., only enclit. acc.
dis 'to show', pres. *daēsaita-*
 + *ham* 'show to oneself, bear
 in mind'
dī 'to see, behold', pres. *dibā-*
duuā-cardinal number, adj. 'two'
duuadasa-ordinal number,
 adj. 'twelfth'
duuar 'go, run, rush' (of daevic crea-
 tures), pres. *duuara-*
 + *frā* 'run forward'
 + *ham* 'run (to the contest)'
dušx'arənah-adj. 'whose *x'arənah*-
 is evil, luckless'
dušciṭra-adj. 'of evil origin'
dušmanīiu-adj. 'evil-minded, enemy'
dužuuandru-adj. 'malicious'
dužuuarštāuuarəz-adj. 'doing bad
 work'
duždaēna-adj. 'of evil faith, evil-
 minded'
draoya-adj. 'false'

draonah-ntr. 'portion, share'
draošišuuānt-m. name of a mountain
druua-adj. 'robust, healthy'
druuatāt-f. 'health'
druuānt-adj. 'deceitful'
dru-ca Yt 19.85 instr.sg. of
 → *dāru*-(?)
druj-f. 'falsehood'
+ṭbišaiiānt-adj. 'inimical, foe'
paoiriia-adj. 'first'
paoiri-fem. → *pauru-*
paoirim adv. 'for the first time'
paiti prep. and postp.
 + acc. 'to, towards, against'
 + instr. 'on, upon'
 + gen. 'for'
 + loc. 'for, in, at'
paitiša-adj. 'hostile'
pairi prep. + acc. 'around'
pairikā-f. 'witch'
pauru-adj. 'many, numerous'
pauruuata-m. 'mountain, rock'
pauruuan-ntr. 'knot, joint (of reed)',
 also: 'arrow' (?) in Yt 19.85
pauruuāna-ca Yt 19.85 instr.sg.
 → *pauruuan-*
pac 'to cook', pres. *paca*
paṭ 'fly, rush; fall; go' (of daevic
 creatures), pres. *pata-*,
 pres.caus. *pataiia-*
 + *ā* 'rush about'
 + *auua* 'go down'
 + *us* 'go up', caus.: 'raise up'
 + *ā frā* 'walk about'
paṭana-m. personal name.
paṭ 'to fall', root-aor. *paṭ*-(?)
 + *frā ā* 'fall upon' → *apāṭa*
paṇcō.hiia-adj. 'of five species'
paṇtān-m. 'path'

para prep. + abl. 'before'
paraḍāta-adj. 'created before',
 epithet of Haošiiaṇha
+parāṇhāt 3.sg.subj.pres.act. → *²ah*
parānc-Adj. 'away, aside'
paraš Nom.sg.m. → *parānc-*
parō adv. 'formerly'
 prep. + abl. 'on account of
 postp. + loc. 'before'
parl 'to fight, struggle', pres. *parəta-*
 + *paiti* 'fight against'
pasu-m. 'cattle'
paskāṭ adv. 'from behind'
pasca adv. temporal 'then'
pascaēta adv. temporal 'then'
pārəṇlara-adj. 'opposite, other'
pərənāiuii-adj. 'of full age, majority'
pəšāna-m. personal name
pouru.xšnuṭ-f. 'much strengthening'
pouru-ca acc.pl.ntr. → *pauru-*
pouru.vāstra-adj. 'rich in pastures'
pouruš.x'āstra-adj. 'granting much
 well-being'
pi 'to swell, surge', pres. *pinuuā-*
 + *frā* 'to swell, surge forward'
pilaona-m. personal name
pitar-m. 'father', nom.sg. *plā-ca*
pitu-m. 'meal'
pisina-m. name of a Kavi
puṭra-m. 'son'
fraēšlō Yt 19.34 → *²is*
fraorəpa-m. 'mountain' (?)
fraxšni-adj. 'prudent'
fradaṭā-f. name of a river
fraṇrasiiian-m. personal name
framitəm Yt 19.29 → *mī*
frasasti-f. 'honour'
(fra)šāna-ntr. 'destruction'
frasāstar-m. 'master'

frasparaŋ → *spar*
frasrūiti-f. 'recitation'
franzaŋti-f. 'offspring'
fraša-adj. 'excellent'
frašō.carəstar-m. 'renovator'
frāuuōi 3.sg.opt.pres.act. (by haplogy < **frā-uuauuōi*), → *bū*
frāḍβərəsām gen.pl.
 → *nauua.frāḍβərəsa*-
frāpaia-adj. 'western'
frāpaiaih-m. name of a mountain
 **frāŋku*-m. 'peak' (< **fra-aŋku*-)
frānc-adj. 'turned forward'
fraš nom.sg.m. → *frānc*-
frāḍa-adj. 'rejoicing'
fru 'float, swim', pres.caus. *frāuuaiia*-
 + *us* 'wash away, sweep aside'
fšaoni-f. 'herd'
fšuiant-adj. 'breeding cattle'
bašaza-ntr. 'cure'
baiana-m. name of a mountain
baj 'to distribute, apportion', pres.
baša, Yt 19.8 *bašaŋ* act. in an im-
 personal sense, lit.: 'one appor-
 tioned (the share to ...)'
baḍ 'to bind', pres. *baḍaia*-
bar 'to bear', med. also: 'to ride',
 pres. *bara*-

naēda negation 'neither'
naoma-ordinal number, adj. 'ninth'
naire.manah-adj. 'manly-minded'
nairia-adj. 'manly'
nairiām.hām.varəitiuuant-adj.
 'skilled in manly defence'
navua cardinal number, indecl. 'nine'
nauua.frāḍβərəsa-m. 'nine glades'
 Yt 19.77

+ *us* 'to bring up'
 + *niš* 'to bring away, drive out'
 + *paiti* 'to take up'
barana-m. name of a mountain
barō.sraiiian-m. name of a mountain
barō.zuš-adj. 'rejoicing in booty'
bānumant-adj. 'splendid'
bāmia-adj. 'radiant'
bāzu-m. 'arm'
barəz-adj. 'lofty'
barəzant-adj. 'lofty, high'
barəzi.rāz-adj. 'giving orders with
 raised voice'
biiašān-m. name of a Kavi
biia-ordinal number, adj. 'second'
bitim adv. 'for the second time'
 → *biia*-
bi 'to fear', also: 'to terrify' (?)
 + *bišiuuā* nom.sg.m.perf.part.act.
bud 'to perceive', pres. *baōda*-
buna-m. 'bottom'
bū 'to become', pres. *bauua*-,
 root-aor. *bū*-
 + *pairi* 'to get hold of'
 + *frā* 'to take place, happen'
būmia-m. name of a mountain
būmī-f. 'earth'
bram 'to wander about',
 pres.inchoat. *brāsa*-

napāt-m. 'grandson',
 with *apām* name of a god
naḥušman-m. name of a mountain
nam 'to bow', pres. *nama*-, *nāma*-
 + *apa* 'to go away'
 + *frā* 'to flee, retreat'
nar-m. 'man'
nara-m. 'man'
narauua-adj. 'descending from Naru'

'nas 'to reach', s-aor. *nāš*-
 + *niš* 'to take away, return' Yt 19.12
'nas 'to be lost, disappear, perish',
 s-aor. *nāš*-
nāman-ntr. 'name'
nəra.gar-adj. 'man-devouring'
nōi negation 'not'
niiaḥmānō Yt 19.67 → *'ah*
niuuika-m. personal name
nipātar-m. 'protector'
nišharətar-m. 'watcher'
nī 'to lead', pres. *naiia*-
 + *auua* 'to fetch down'
nura-adj. 'agile, alert' (?)
nmāna-ntr. 'house'
ma-pers.pron.1.sg. 'I'
mām acc.sg.
mē dat.sg. (enclit.)
mana gen.sg.
maēnaza-m. name of a mountain
maia-ntr. 'pleasure of lust'
maiōiōišād-adj. 'sitting in the
 middle'
mairia-adj. 'wicked, villainous',
 m. 'villain'
maḡna-adj. 'naked'
man 'to think', s-aor. *maḡh*-
manah-ntr. 'thought'
mañiauuua-adj. 'spiritual'
mañiuu-m. 'spirit'
marəzətar-m. 'former'
marc 'to destroy', s-aor. *marəzš*-
mašia-m. 'mortal, man' (< **mārtia*-)
mašiaika-m. 'mortal, man'
masan-ntr. 'greatness'
mazišuuant-m. name of a mountain
mazdaōata-adj. 'created by Mazdā'
mazdā-m. 'wisdom', with *ahura*-
 name of the highest god of the

Mazdayasnian religion
mahrka-m. 'destruction'
mahrkaḍa-m. 'destruction'
māzañia-adj. 'gigantic'
māzdaiiasni-adj. 'belonging to the
 worshippers of Mazdā,
 Mazdayasnian'
mərəiḍiuu-m. 'death'
mərəḡa-m. 'bird'
mərəḍβənt-adj. 'thinking of'
miḍaōata-adj. 'falsely spoken'
miḍō.aōjah-adj. 'whose speech
 is false'
miḍra-m. name of a god
mī 'to exchange', perf.part.pass. *mita*-
 + *frā* 'to transform'
mrū 'to speak', pres. *mrao*-
va-pers.pron.2.pers. enclitic 'you'
vō gen. 'of you'
vaēda-m. 'missile'
vaēn 'to see', pres. *vaēna*-
 + *aīβi* 'to look upon, gaze at'
 + *paiti* 'to look at'
vairi-m. 'bay'
vairia-adj. 'to be chosen, best'
vazš 'to grow', pres. *uzša*-, *uzšia*-
 + *frā* 'to grow forth'
 + *frā us* 'to climb up, flare up'
vac-m. 'word, speech'
vacah-ntr. 'word, speech'
 **vafruuant*-m. name of a mountain
 + *vafrā*-f. name of a mountain
vaḡhan-ntr. 'goodness'
vaḡhazdā-m. 'giver of the very good'
vaḡhuiā gen.sg.f. → *vohu*-
van 'to overcome, defeat', pres. *vana*-
vanaiñtī-pres.part.act.fem.
vanaiia.barəzan-m. 'height of a tree'
varəcaḡhant-adj. 'energetic'

varəñiia- adj. 'having made his (bad) choice'
varəmi- f. 'wave'
 + *varəzi.dōiṽra-* adj. 'having powerful, sharp eyes'
varəšauua- m. personal name
varəz 'to work', pres. *varəziia-*
 + *ni* 'to subject'
vas 'to wish', perf.part.pass. *ušta-*
vasō.xšavra- adj. 'ruling according to its own will, as it wishes'
vastra- ntr. 'garment'
vasna- m. 'wish'
vaz 'drive, carry', pres. *vaza-*,
 perf. *vaoz-*
 + *auui haṃ* 'to flow into'
 + *uz* 'to lead out'
vahišta- adj. superl. 'best'
vāiti.gaēsa- m. name of a mountain
vāzōdrikā- f. name of a mountain
vārəyna- lit.: 'slaying lambs' (?), only
 with *mərəγ-* 'bird of pray'
vārəvrayna- adj. 'victorious'
vāša- m. 'chariot' (< **uārta-*)
vāstra- ntr. 'pasture'
vāstriia- adj. 'belonging to pasture, farming, breeding'; m. 'farmer'
vəṇḍā- f. 'cattle'
vərəvra- ntr. 'victory'
vərəvrauuan- adj. 'victorious'
vərəvrauuaštama- adj.superl. 'most victorious'
vərəvrayna- ntr. 'victoriousness'
vərəvrajan- adj. 'victorious'
vouru.kaša- adj. 'having wide bays',
 name of a mythical lake
vouru.gaoiiaoiiti- adj. 'having wide cattle-pastures'
vouruša- m. name of a mountain
vahu- adj. 'good'

vō → *vā-*
vōiṽnā- f. 'flood'
viarəvriia- adj. 'undisputed'
viāraṇa- adj. 'eloquent'
viāzman- ntr. 'assembly',
 pres.denom. *viāzmaniiia-*
 'to speak in the assembly'
 + *viṽq* nom.sg.in.pres.part.act. → *vī*
 + *viuuāēda* → *vid*
viṽ 'to brandish', pres. *vaēja-*
vid 'to find', perf. *viuuāēd-*
 + *viuuāēda* 3.sg.ind.perf.act.
viḍḍana- m. name of a mountain
vis 'to be available, serve as', pres. *visa-*
viš- m. 'poisonous plant' (?)
višauuā- f. name of a mountain
vī 'to pursue, chase after'
 + *ā* 'to draw near'
vī.bərəvḍənt- adj. 'divided into sections'
viuuahūša- adj. 'son of Vivasvant'
vīlāp- f. 'wide water' (?)
vīra- m. 'man'
vīs- f. 'family, clan'
vīspa- adj. 'all, every'
vīspa.tauruuiarī- f. name of the mother
 of Astuuat.ərəta
vīspā.āiāra- adj. 'lasting for all the days'
vīzafāra- adj. 'with wide-open mouth'
vīšauuaṇt- adj. 'poisonous'
vīštāspa- m. name of a Kavi
raēuuant- adj. 'opulent, splendid',
 m. name of a mountain
raēvuuaštama- adj.superl. 'most splendid'
raēmana- m. name of a mountain
raozsna- adj. 'light, radiant'
raozsni.xšnūt- f. 'radiant strengthen-

ing'
raoḍila- m. name of a mountain
raii- m. 'splendour'
rauua- ntr. 'space'
raṽa- m. 'chariot'
raṽaēštā- m. 'warrior'
rapuḍina- adj. 'of midday'
raz 'to stretch', pres. *rāzaiia-*
 + *haṃ* 'to rise up, step (to the
 saokā- f. 'glory, standing, reputation'
saosiiant- m. 'saviour'
sata- ntr. 'hundred'
saṇhu- f. 'order, command'
saṇhaṇt- adj. 'from generation
 to generation, continuously'
sāiriuuant- m. name of a mountain
sāstar- m. 'commander'
siāuuaršan- m. name of a Kavi
siāmaaka- m. name of a mountain
sicidāuua- m. name of a mountain
sižd 'to chase away', pres. *siždiia-*
sī 'to lie', pres. *saē-*
 + *paii* 'to extend around'
suruuuata- adj. 'audible'
sūra- adj. 'strong',
 with gen. 'ruling over'
star 'to strike down, lay low',
 perf.part.pass. *starata-*
stā 'to stand', pres. *hišta-*, *ṛšta-*,
 perf. °*šast-*, perf.part.pass. *stāta-*
 + *us paiti* 'to rise up again'
 + *frā* 'to step forth'
 + *vī* 'to extend'
 + *haṃ* 'to rise'
stāta- perf.part.pass. 'standing' → *stā*
starata- perf.part.pass. → *star*
sti- f. 'existence'
stu 'to praise', pres. *slao-*

contest)
razura- ntr. 'forest'
rālā- f. 'gift'
 1 *riṽ* 'to die', perf.part.pass. *irista-*
 2 *riṽ* 'to mix', pres. *raēvḍa-*
ruc 'to shine', pres. *raocaiia-*
 + *us* 'to blaze up'
rud 'to grow', pres. *raoda-*
 + *ā* 'to grow up'
 + *ā* 'to confess'
spaētinī- adj. fem. of *spaētila-* 'white'
spar 'to jerk, push, kick', pres. *spara-*
 + *frā* 'to kick against' (+ Gen.)
spašiti- f. 'observation'
spā 'to throw', pres. *spaiia-*, *spispa-*
 + *apa* 'to throw away, aside'
spāra.dāšta- adj. 'granting prosperity'
spōnta- adj. 'bounteous'
spōntō.dāta- m. name of a mountain
spitauuvarənah- m. name of a mountain
spitāma- adj. name of Zarathushtra's
 family
spitiura- m. personal name
spiti.dōiṽra- adj. 'having bright eyes'
snāuuioḱa- m. personal name
snud 'to cry', pres. *snaoḱa-*
sraiiān- ntr. 'beauty'
sriira- adj. 'beautiful'
sru 'to hear', pres.caus. *sruuana-*
 + *frā* 'to recite'
sruuara- adj. 'bearing (an armour of)
 horn(y scales), horned'
sruuō.zana- adj. 'having leaden jaws'
sruṽ.gaoša- adj. 'having ears which
 hearken'
sruṽ.gaošōtama- adj.superl. 'having
 ears which hearken best'
zaodrā- f. 'libation'

zaoša- m. 'pleasure, liking'
zainigau- m. personal name
zairi.pāšna- adj. 'having a yellow heel'
zairita- adj. 'yellow'
zauuanō.sū- adj. 'who prospers through libations'
zauruuan- m. 'old age'
zaršavra- ntr. 'words of abuse'
zadah- ntr. 'fundament, buttock'
zafar- ntr. 'mouth'
zam- f. 'earth'
zaraθ uštra- m. name of the founder of the Mazdayasnian Religion
zaraθ uštri- adj. 'Zarathushtrian'
zarañiūr.pusa- adj. 'having a golden diadem'
zarənumaiti- f. name of a river
zasta- m. 'hand' (of ahuric beings)
zāta- adj. 'born'
zəmarəguz- adj. 'hiding in the earth'
zəroḍaca- m. name of a mountain
zurō.jata- adj. 'treacherously killed'
zuš 'to enjoy', perf.part.pass. *zušta*- + *frā* 'to like, love'
zgaḍ 'to dash', pres. *zgaḍa*- + *ā frā* 'to dash forward to'
zbar 'to go astray, deviate, move around', pres. *zbara*-
zrañia- ntr. 'lake, sea'
zruuan- m. 'time'
šud- m. 'thirst'
š(ii)u 'to move, go away', pres.inchoat. *šusa*- + *frā* 'to fly away'
 pres. *šauua*- 'to drive' + *apa* 'to drive away'
šiiiaoḍna- ntr. 'deed' (< **ēiautna*-)
ya- rel.pron. 'who'
yaēšiiant- → *yah*

yaorštiuuant- adj. 'skilful'
yauuaēji- adj. 'living forever'
yauuaēšū- adj. 'thriving forever'
yauua adv. 'as far as'
yaḍa 1. adv. 'how'; 2. subord.conj.: causal 'because, as'; final 'so that'
yaḍa ya subord.conj. consec. 'so that'
yaḍna adj. 'how'
yaḍā adv. 'where from'
ya 1. adv.; 2. subord.conj.: temp. 'when'; causal 'since'; final, consec. 'so that'
yam 'to hold', pres. *yāsa*- + *ni* 'seize'
yasna- m. 'veneration'
yaz 'to venerate', pres. *yaza*-
yazata- adj. 'adorable'
yah 'to boil', pres. *yaēšiiia*-
yahmiiia.jatara- m. name of a mountain
yātu- m. 'sorcerer, wizard'
yezi subord.conj. conditional 'if', temp. 'when'
yima- m. name of a mythical king
yimō.kəraṇta- adj. 'cutting Yima to pieces'
¹*ha*- dem.pron. 'this'
²*ha*- pers.pron.3.pers., enclitic *hē* dat.sg.
haētumata- adj. 'belonging to Haētumant'
haētumant- m. name of a river
haēnā- f. 'enemy army, hostile army'
haoma- m. name of an intoxicating plant
¹*haosrauua*- m. name of a Kavi
²*haosrauua*- m. 'Well-famed', name of a bay of Lake Vourukaša
haošiiāha- m. name of a mythical king
haiti- pres.part.act.fem. 'being' → ¹*ah*

hauruuatāt- f. 'wholeness'
haka adv. 'at once'
harai- m. 'companion'
hac 'to follow, accompany', pres. *haca*- + *upa* 'accompany'
haca prep. + instr. and abl. 'from'
haḍra adv. 'at once'
haḍrauua- ntr. 'immediate victory'
hapta cardinal number, indecl. 'seven'
haplandiia- adj. 'of seven parts'
haptaḍa- ordinal number, adj. 'seventh'
han 'to win', pres.desid. *išāḥa*-
¹*hama*- adj. 'same'
²*hama*- adj. 'all, whole'
hamanḥuna- adj. 'hooked together'
haməraḍa- m. 'enemy'
hamō.manah- adj. 'having the same thought, of the same thought'
hamō.vacah- adj. 'having the same speech, of the same speech'
hamō.šiiiaoḍnah- adj. 'having the same action, of the same action'
haraiti- f. name of the primordial mountain
harc 'to emit, discharge', pres. *harəcaia*- + *frā* 'to send forth'
hazayra- cardinal number, adj. 'thousand'
hazayra.yaoršti- adj. 'having a thousand skills'
hazah- ntr. 'violence'

hāu nom.sg. → *auua*-
hāma- adj. 'all, whole'
ham.varəiti- f. 'defence'
ham.varəitiuuant- → *nairiām.ham.varəitiuuant*-
hē → ²*ha*-
hi 'to bind, fetter', perf.part.pass. *hita*-
hi- pers.pron.3.pers., only enclitic acc.
hita- perf.part.pass. 'fettered' → *hi*
hitāspa- m. personal name
hid 'to drive', pres. *hiḍa*- + *apa* 'escape' (fientive sense) in Yt 19.56
hinu- m. 'bond, fetter'
hizū- m. 'tongue'
huuacah- adj. 'whose words are good'
huuaršta- adj. 'well-done'
huuaspa- f. name of a river
huuqḍa- adj. 'having good herds'
huuira- adj. 'manly'
huzšaḍrō.təma- adj. 'whose rule is best'
hutāšta- adj. 'well-created'
huḍaēna- adj. 'whose faith is good'
hunu- m. 'son' (of daevic creatures), 'spawn'
humala- adj. 'well-thought'
humanah- adj. 'whose thoughts are good'
husasta- adj. 'well ordered'
huzantū- f. 'good recognition'
hušiiiaoḍna- adj. 'whose deeds are good'
hūrta- adj. 'well-spoken'

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Abbreviations

acc. = accusative	f., fem. = feminine	postp. = postposition
act. = active	indecl. = indeclinable	prep. = preposition
adj. = adjective	indef. = indefinite	pres. = present
adv. = adverb	interrog. = interrogative	pron. = pronoun
aor. = aorist	lit. = literally	rel. = relative
Av. = Avestan	m. = masculine	sg. = singular
caus. = causative	med. = middle	subj. = subjunctive
comp. = comparative	MP = Middle Persian	subord. = subordinating
conj. = conjunction	nom. = nominative	superl. = superlative
consec. = consecutive	ntr. = neuter	temp. = temporal
dem. = demonstrative	part. = participle	them. = thematic
denom. = denominative	pass. = passive	Y = Yasna
desid. = desiderative	perf. = perfect	Yt = Yašt
du. = dual	pers. = personal	
enclit. = enclitic	plur. = plural	

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